

# WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Fortieth Meeting

Moscow, USSR

16-27 July 1989





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of the World Council of Churches**

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Moscow, USSR

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WORLD COUNCIL OF CHURCHES  
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## FOREWORD

The fortieth meeting of the Central Committee of the World Council of Churches was held in Moscow, USSR, at the Central Tourist House, 17-27 July 1989.

Worship during the meeting was based on the theme of the Fruits of the Spirit. The opening worship took place in the Auditorium and the sermon was given by His Beatitude Patriarch Ignatios IV. Daily morning services and closing worship took place in the entrance hall area; Dr Marga Bührig gave the meditation at the closing worship. On two mornings, Bible Studies were led by Rev. Canon Ruth Jefferson, Bishop Jeremias and Rev. Meinrad Piske; and by Archbishop Athanasios, Rev. Margot Kaessmann, and Dr Kim Hyung Tae; Bishop Hempel acted as moderator.

On Thursday 20 July, participants attended a Eucharist Service at the Moscow Baptist Church together with several hundred church members; the General Secretary preached the sermon, and Metropolitan Philaret of Minsk, Russian Orthodox Church, was also invited to address the congregation. On Sunday 23 July, participants visited different congregations in the area around Moscow, sharing in local worship services and liturgies.

On Tuesday 18 July, participants were invited to visit the Trinity Monastery at Zagorsk, founded by St Sergius of Radonezh in the mid-14th century. They joined the thousands of Orthodox faithful taking part in a liturgy in the Cathedral honouring the feast day of St Sergius, a major figure in Russian history. Following lunch at the Moscow Theological Academy, the WCC member churches in the Soviet Union gave a presentation on their life and witness (see pages 21-23).

On Friday 21 July participants were invited by the Government of the Soviet Union to a Reception at St George's Hall in the Kremlin where they were received by Prime Minister Nikolai Ryzhkov.

Under the auspices of the Russian Orthodox Church and the World Council of Churches, an evening Forum on Perestroika was held on Wednesday 19 July which drew wide participation. Chaired by His Eminence Archbishop Kirill of Smolensk, the other panel members were: Andrei Gratchov, deputy director of the Foreign Department of the Central Committee of the Soviet Communist Party; Boris Rauschenbach, a mathematician and physicist and member of the Soviet Academy of Sciences; Gennadi Lisitchkin, publisher and economist and member of the Congress of People's Deputies and of the Academy of Sciences; and Sergei Zalygin, author and editor-in-chief of the political-literary magazine Novy Mir and also a people's deputy.

The group of 40 young people acting as stewards during the meeting were invited to introduce themselves to participants at the beginning of the morning session on 19 July. Warm appreciation was expressed to them for bringing their energies, talents and commitment to help with the many tasks related to the smooth running of the meeting. They had met together for three days prior to Central Committee to share experiences and issues.

Regional meetings were held during the Central Committee as were meetings of confessional groups; there was also a women's meeting.

Dr Held shared the chairing of the business sessions of Central Committee with Dr Talbot. Some of the Presidents and Central Committee members chaired the deliberative sessions.

\*

Following the meeting of Central Committee a number of participants and staff took part in ecumenical team visits to different areas of the USSR, including Tbilisi (Georgia), Erevan (Armenia), Minsk, Leningrad and Novgorod, Tula, Yaroslavl, Odessa, Tallinn, Riga, and Kiev.



## OPENING ACTIONS

### I. OPENING WORSHIP

The opening service of worship on the theme "Speak Lovingly", was held on Monday 17 July in the Auditorium of the Central Tourist House. The preacher was His Beatitude Patriarch Ignatios IV who based his remarks on a text from St Paul's letter to the Ephesians about Truth, the Church and Love.

### II. WELCOME AND GREETINGS

Immediately following the service of worship, His Eminence Metropolitan Vladimir of Rostov and Novotcherkask presented greetings on behalf of His Holiness Pimen, Patriarch of Moscow and All Russia.

"The grace of the Holy Spirit has brought us together today" – this is how the fathers of the Early Church used to open their councils, and this is how His Holiness Patriarch Pimen began his message of welcome to the participants of the Central Committee of the World Council of Churches. Recognising that because of our divisions this was not in fact a Church Council, inasmuch as the WCC is not a Church, he said, nevertheless we have every reason to believe that the grace of the Holy Spirit is present in our midst because this is a gathering of Christian churches following the commandment of Christ.

In referring to the changes taking place in Soviet society, the Patriarch pointed to many instances which show that the attitude to the Church on the part of a considerable part of society has improved, and this has a clear impact on the situation of the Church, the clergy and the faithful. He referred to the new opportunities being offered to the church with the number of dioceses growing, over 2000 churches being reopened, and plans for new theological seminaries and diocesan schools.

The Patriarch invited participants to share in the joy of the Russian churches that the long-awaited visit of the Central Committee was indeed taking place in Moscow, and he

asked for the prayers and those of all Christians and churches so that "the divine help and the grace of the All-Holy Spirit may come upon our efforts for the renewal of our life".

The Moderator asked that the thanks of the Central Committee be conveyed to His Holiness, whose health did not allow him to be present on this occasion. During the course of the meeting, the Officers and Presidents were invited to lunch with the Patriarch in Zagorsk, and the Officers met with him for a luncheon party on 23 July on the occasion of his 79th birthday.

His Excellency Yuri Christorarov, Chairman of the Council on Religious Affairs of the Council of Ministers of the Soviet Union, then welcomed participants. He expressed appreciation for the efforts of the World Council of Churches towards the building of a just peace among nations, and noted that in the process of perestroika attempts are being made to improve relations between church and state in the Soviet Union.

The General Secretary expressed sincere thanks for the welcome given to all participants in the WCC Central Committee. He appreciated the affection with which they were being received and said they were grateful for the facilities provided for the work of the Committee which would surely be a contribution to the cause of friendship and reconciliation among the peoples of the world.

The Chairman of the Host Committee of the WCC member churches in the USSR, His Eminence Philaret, Metropolitan of Minsk and Byelorussia, Chairman of the Department for External Relations of the Russian Orthodox Church, addressed participants and greeted them in the name of the Churches of the Soviet Union.

The Metropolitan referred to the cooperation between the WCC member churches in the Soviet Union in preparing for the meeting of the Central Committee. He noted that the churches in the multinational and multicultural situation of the Soviet Union are seeking together to contribute to the best of their ability to solving the problems facing Soviet society today. As a result of the positive changes taking place, new opportunities are opening up for the witness and service of the churches.



Called to be co-workers with Christ, the churches in the Soviet Union are seeking to solve the problems and carry out the tasks in the life of the Church leading to the renewal of their common home. He felt sure that in this process they could count on the solidarity and cooperation of Christians and churches all round the world, as well as that of the ecumenical community in all its variety, and particularly on the World Council of Churches.

The Moderator thanked Metropolitan Philaret for the work of the Committee in preparation for Central Committee and assured the churches of the Soviet Union of the continued prayers of the WCC fellowship for the ministry of the churches and for the people of the Soviet Union.

### III CALL TO ORDER

The meeting of the Central Committee was called to order by the Moderator, Dr Heinz Joachim Held, at 10.55 on Monday 17 July, in the plenary hall. He read a message of greeting received from Frère Roger of the Taizé Community.

### IV. ROLL CALL

The General Secretary presented the names of members present (Appendix I), a list having been circulated, and presented apologies for absence, including one from Metropolitan Chrysostomos of Myra who was recovering from illness.

The seating of substitutes was agreed as follows:

- Bishop Ambrosius of Joensuu for Archbishop John of Helsinki, Orthodox Church of Finland
- Ms Jocelyn Armstrong for Archbishop Vercoe, Anglican Church of Aotearoa/ New Zealand
- Mrs Adetoun Bailey for Dr Adebisi Sowunmi, Church of the Province of Nigeria
- Dr Stuart E. Brown, Anglican Church of Canada, for Rev. Robert Cuthbert, Christian Church (Disciples of Christ)
- Bishop Dr Herbert W. Chilstrom for Bishop Crumley, Evangelical Lutheran Church in America
- Archimandrite Theodorus Choreftakis for His Beatitude Parthenios III, Patriarchate of Alexandria and All Africa
- Bishop Samuel B. Joshua for Rev. Pritam Santram, Church of North India

- Rev Edea Kidu for Rev. Albert Burua, United Church in Papua New Guinea and the Solomon Islands
- Rev Manuel Jesus Poblete Molina for Pastora Ana Enriqueta Chavez, Pentecostal Church of Chile
- Ms Olga Ponomareva for Ms Nina Bobrova, Russian Orthodox Church
- Rev. Bruce W. Robbins for Rev. Dr Robert W. Huston, United Methodist Church, USA
- Grand Protopresbyter Georges Tsetsis for H.E. Metropolitan Chrysostomos of Myra, Ecumenical Patriarchate of Constantinople
- Rev Daniel E. Weiss for Rev Dr Robert C. Campbell, American Baptist Churches in the USA
- Mr Melake Tabor Teshoma Zerihun for Mr Demtse Gabre Gebre Medhin, Ethiopian Orthodox Church

The General Secretary then presented the list of Advisers, Observers, Delegated Representatives and Guests present, and bade them welcome.

## V ELECTION OF NEW MEMBERS

Dr Talbot, Vice-Moderator, announced that a number of new members of Central Committee were nominated for appointment to replace members who had resigned. On the recommendation of the Executive Committee, it was agreed that: Rev. Gershon F. H. Anderson, Methodist Church in Sierra Leone, replace the Rev. Nelson H. Charles; Dr Karel Blei, Netherlands Reformed Church, replace Dr Remko J. Mooi; The Rt Rev. Oliver Heyward, Anglican Church of Australia, replace the Most Rev. John B. R. Grindrod; Bishop Nifon, Romanian Orthodox Church, replace Bishop Vasile; and the Rt Rev. Denis C. Dutton, Methodist Church in Malaysia, replace Mr Datuk Yao Ping Hua.

The new members were welcomed.

## VI TIMETABLE AND AGENDA

The General Secretary introduced the proposed timetable and agenda which were adopted by common consent. He also drew attention to the working rules of debate provided in the information booklet. The use of voting cards was being introduced to facilitate procedures.

## VII MINUTES

The Moderator reported that the following corrections to the minutes had been received:

- On page 94, section VIII a), the third indention, the entire parenthesis at the end of the sentence should be deleted. It reads: "(such as, for example, the Latin American Council of Churches (CLAI) and the Caribbean Conference of Churches (CCC))".
- The name of Ms Annathaie Abayasekera should be added to the list of members of Central Committee present (p.144).

The minutes of the meeting held in Hanover, Federal Republic of Germany, 10-20 August 1988, were approved as corrected in this session.

## VIII APPOINTMENT OF COMMITTEES

The General Secretary proposed that, as was customary, the Executive Committee should act as the Staffing and Nominations Committee of the Central Committee. There being no objection, this was agreed.

The General Secretary proposed that Unit Committee membership continue to be the same as at the last meeting. Substitutes and new members would serve in the same committee as those members they replaced. He reminded participants that sub-unit Advisers are full voting members of the Unit Committees, but not of the Central Committee.

The membership of the Finance Committee and of the Public Issues Committee was agreed (Appendix II).

The revised procedures with regard to Public Issues, having been circulated in advance, were adopted.

The General Secretary drew attention to the actions on Public Issues that had been recommended by the Executive Committee:

### 1. Messages/Statements proposed

#### a) Message to the Namibian Churches



- b) Message to the Heads of the Christian Communities in Jerusalem on the Occupied Territories and the Palestinian issue
- c) Statement on Lebanon

## 2. Issues for action by the Officers

- a) South Africa
- b) People's Republic of China
- c) Sri Lanka

## 3. Follow-up action on Romania

There would be a report from the General Secretary

It was noted that additional issues for consideration could be submitted in writing to the Moderator of the Public Issues Committee by 12.30 on 19 July.

## IX APPLICATIONS FOR MEMBERSHIP AND AFFILIATION

The Kiribati Protestant Church had applied for full membership in the World Council of Churches, and the Melanesian Council of Churches was requesting affiliation. These two applications were referred to the Committee on the General Secretariat.

## REPORTS OF THE MODERATOR AND OF THE GENERAL SECRETARY

### I. MODERATOR'S REPORT \*

The Moderator began by noting two ways in which this fortieth meeting of the Central Committee was of special significance: first that it was taking place in Moscow in response to the invitation of the Russian Orthodox Church issued at the first meeting of this Central Committee in Vancouver almost six years ago; and secondly that this is the last full meeting of

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\* The full text of the Moderator's report appears in The Ecumenical Review, Vol. 41, 1989, No. 4.

this Committee (apart from the short meeting planned for March 1990) prior to the Seventh Assembly. He urged that, in the deliberations and decisions to be made, consideration be given to looking for ways and means for the WCC to do its work in the more distant future.

As is customary, the Moderator called to mind those members of the ecumenical fellowship who have been called from this life since the last meeting in Hanover. Participants stood in silent remembrance:

- Dr Upendra Malakar, Church of Bangladesh, member of Central Committee since Vancouver, representing the Associate Member Churches of Asia;
- Rev. Dr Shoki Coe, (Ng Chiong-Hui), Presbyterian Church in Taiwan; principal of Tainan Theological College and Seminary 1949-1965; Moderator of his church in 1957 and 1965; Assistant Director and later Director of the Theological Education Fund (TEF) of the WCC (until its transfer to Geneva as the Programme on Theological Education of the WCC);
- Dr Paul Gerhard Seiz, Evangelical Church in Germany, a passionate ecumenist and former director of Bad Boll Protestant Lay Academy, FRG;
- Ato Zemedhun Bezuwork, Ethiopian Orthodox Church, a leading member of his church's Development and Inter-church aid service, CICARWS Commission member;
- Rev. Harry O. Morton, Methodist Church, UK; worked with SCM in UK and India; served on WCC staff as Scholarships Secretary; after a period with the Methodist Missionary Society, he became Africa Secretary and later General Secretary of the British Council of Churches;
- Dr Eberhard Müller, co-founder of the Evangelical Academy movement in Germany and first director of the Protestant Lay Academy of Bad Boll, FRG. He also promoted the Academy movement around the world;
- Dr Vaclava Kejre, Ceskobratrska cirkev evangelicka, (Evangelical Church of Czech Brethren), Prague;
- Dr theol. Ernst Wilm, Präses i.R., co-founder of the Conference of European Churches and latterly its Honorary President;
- Prof. Dr Andrej Ziak, Slovak Evangelical Church; former General Inspector of his church and a prominent member of the Christian Peace Movement;
- Bishop Carlos Gattinoni, Evangelical Methodist Church in Argentina, an energetic advocate of cooperation among the Protestant churches in La Plata area;



- Dr Yap Thiam Hien, Indonesian Christian Church, former member of CICARWS Commission, and a vice-moderator of the CCIA Commission from 1975-1983;
- Bishop Alexander Johnson, Church of Norway; Chairman of the Second World Conference of Christian Youth at Oslo, 1947;
- Rev. Ronald Orchard, United Reformed Church, UK; staff member of the International Missionary Council, and later General Secretary of the Conference of British Missionary Societies;
- Most Rev. Soliman Flores Ganno, Philippine Independent Church; supreme Bishop of his church, an energetic advocate of unity among the churches in the Philippines;
- Pasteur Lambert August Ackah, Eglise protestante méthodiste de Côte d'Ivoire (Protestant Methodist Church, Ivory Coast); President of his church from 1974-1981;
- Bishop John, Orthodox Church in America, retired Archbishop of San Francisco; member of Central Committee from Evanston to Uppsala (1954-1968); left Russia as a refugee and immigrant in W.Europe and USA, became a monk, then priest and bishop. Writer, ecumenist and broadcaster, he initiated closer relationships between the Russian Orthodox Church and the Orthodox Church in America.

The Moderator said it was appropriate at this point to remember also Metropolitan Nikodim of Leningrad and Novgorod, a President of the World Council of Churches from 1975 until his sudden death in 1978, under whose leadership the Russian Orthodox Church had taken its place firmly within the fellowship of the WCC.

He went on to remind participants of the deep roots that the Christian churches have in the life of the Russian nation and the influence of the Gospel in shaping the Russian people's culture over the centuries. In naming the six WCC member churches in the Soviet Union – the Armenian Apostolic Church, the Georgian Orthodox Church, the Estonian Evangelical Lutheran Church, the Evangelical Lutheran Church of Latvia, the Russian Orthodox Church and the All-Union of Evangelical Christians Baptists of the USSR – he assured them of the love and friendship of all participants in this meeting of the Central Committee.

Referring to the business of the meeting, the Moderator said that although it was important to bring the task entrusted to this Committee to a good conclusion, thought must also be



given as to how the next Central Committee can assume its responsibility under the best possible conditions. In this connection, the Executive Committee has been giving some attention to a consideration of the organisation and style of work of the Council in an ecumenical situation which has changed since the Council was founded. Also the Executive Committee believes that a process of reflection should be initiated among the member churches with regard to our common understanding of the WCC and what their expectations of it are.

The Executive Committee was also submitting a proposal for a new Rule regarding responsibilities of membership, urging member churches to participate in the life and work of the WCC, and to assume their share of responsibility and grow together into the "fellowship of churches" which we want to be. Greater and more deliberate involvement of the churches in the life and work of the Council is one of the guidelines that the Executive Committee considers should be an influential factor in the deliberations concerning the reorganisation of the Council's programme work.

In addition to its normal duties, the Executive Committee had devoted time to a discussion on the subject of a "vital and coherent theology". The Moderator stressed the importance of direct sharing and encounter among individuals and groups to bring the different church traditions and contexts of experience in the ecumenical movement into contact with one another. Such encounter implies not just the exchange of ideas but also personal openness to different experiences and responsibilities in the life of the church as well as in the conflicts of our world. Common thinking grows out of the recognition of a common experience, and that in turn leads to common action. This of course takes a great deal of time. It is important too that the member churches engage in such exchange among themselves at all levels of their life so that they can be open to the theological traditions of other churches, their way of worship, their spiritual life and the concerns that touch them.

Through its very existence, the WCC has given churches, groups and movements an opportunity they did not previously have of getting to know each other better and of sharing more effectively each other's special spiritual gifts and ecclesial experiences. As the Executive Committee sees it, the common biblical and theological foundations for our work

should be made more evident. In our practical cooperation we must learn to go "beyond being a group towards being a community". More coherence and vitality are needed, and these can grow out of a life in community – koinonia – as the key concept around which our theological and practical ecumenical efforts should be centred.

The Moderator went on to state his conviction that the World Convocation for Justice, Peace and the Integrity of Creation is a step towards the common witness of all churches on questions relating to the survival of humanity. He urged that everyone give their full support to the Convocation in every possible way, and noted that the financial situation had now improved to some degree so that a proposal to invite the original number of delegates proposed instead of a limited number according to the contingency considerations put forward the previous year, would be before the Central Committee. He appealed to the churches to make every possible effort to study the draft theological paper sent to them and to send in their responses.

In conclusion, the Moderator made three pleas: the World Council of Churches is founded as a council of individual local churches. But ways should be sought to create more binding links between the work of the WCC and that of the Christian World Communions (CWCs) for the promotion of unity among their member churches. Together with the regional ecumenical organisations and with the Roman Catholic Church, we all belong to the same ecumenical movement. We work on many of the same themes and address ourselves to the same problems. Could the WCC and the CWCs not work in closer cooperation with each other – not only on themes of justice, peace and the integrity of creation, but in other fields as well?

Secondly, with regard to the reciprocal relationship between the churches and the World Council, the Moderator asked how in fact do we deal with critical questions from our member churches? Such questions may pertain to the way in which churches perceive political responsibility or their understanding of the Kingdom of God and the significance of its promises for Christian ethical behaviour. There is also the disputed issue of inclusive language in the worship life and the theological documents of the WCC. Should not the Central Committee be the place to discuss and settle such controversial questions and find more time to become such a forum?



Thirdly, the Moderator spoke about the importance of worship for the growing fellowship of the churches within the World Council. The common experience of worship, he felt, has contributed far more within the ecumenical movement to establishing and deepening the fellowship among those churches which are still separated than many theological and political debates. Praying together and coming together for worship surely have a unifying power which joins us into a spiritual fellowship in God's presence which is not easy to describe. Even though the common celebration of the eucharist is not as yet given to us in the fellowship of the churches in the WCC, it does seem that instead of the old relationship of separation, something new has appeared which is hard to define in our traditional theological and canonical concepts. Should we not acknowledge this new inward spiritual closeness and try to give appropriate expression to this fellowship with each other in Christ, incomplete though it still is?

## II. GENERAL SECRETARY'S REPORT \*

The General Secretary recalled the request of the Vancouver Assembly for a study promoting the vitality and coherence of theology within the ecumenical movement, and similarly, the need for a clear profile of the vocation and identity of the World Council of Churches identified in the deliberations about the programmatic organisation of the Council. Last year he had concentrated on the WCC's first function and purpose; this time he would devote his report to some thoughts on the life and work of the World Council in relation to its second function and purpose as laid down in the Constitution:

"to facilitate the common witness of the churches in each place and in all places; to support the churches in their worldwide missionary and evangelistic task".

He referred to one of the main roots of the contemporary ecumenical movement found in the missionary movements of the 19th century which culminated in the World Missionary Conference in Edinburgh in 1910. Out of this has developed a calling to unity inspired by the prayer of Jesus Christ "that they all may be one, that the world may believe"

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\* The full text of the General Secretary's Report appears in The Ecumenical Review, Vol. 41, 1989, No. 4.

(John 17:21). It is with joy that the WCC assumes its responsibility for reminding the churches of our common evangelistic calling, and he noted some of the ways in which this function has been addressed over the years. The responsibility for witness, and our support for common witness in each place, - as with our ecumenical calling to unity - has to be an integral part of all aspects of the work of the WCC.

Today, he continued, the challenge is even greater, since we have to speak the name of Jesus and show the newness of life offered in him in a world where the vision of global reality is measured in billions of years and where genetic manipulation can condition life. Yet it is in the ingenuousness of this story of Jesus that we find the freshness we need to confront contemporary perceptions and to testify to a reality that calls for their creative transformation. Thus he wanted to discuss three questions about the human being.

The mood of society today calls constantly for increased productivity and competitiveness, treating the human being in terms of an economic variable. In the socialist world there has been a progressive view of history which called for the sacrifice of present generations for the benefit of those to come.

But today all dogmatism is being questioned and there is general recognition of the corruption of power and the bureaucratic inertia which have replaced creativity as the motor of society. This new social dynamism calls for Christian witness at various levels: first, a contribution to society through a Christian presence embodying the values of the Gospel. Societies which have solved the problem of solidarity in structural terms are discovering the need for a personal touch, for diakonia on the personal level, to bring the Gospel values into the daily life of the community. This offers new opportunities to present the Gospel message.

In today's consumer society the churches have new opportunities to speak the name of Jesus Christ, whether in caring for the victims of economic developments, or engaging in the theological-ideological debate to uphold human values in our contemporary society. Thus the conciliar process for justice, peace and the integrity of creation is first and foremost the affirmation of a new relationship between human beings and creation, a new covenant of responsibility between present and future generations. It is a new way of proclaiming the Gospel message.



Our ethical reflection and social action must be done in dialogue and interchange between real situations and the Gospel history; thus, in thinking about the future of the WCC, we should emphasize the need for a greater capacity to relate to the widest possible diversity of churches in local situations in order to create links to enable them to benefit from and contribute to similar experiences in other parts of the world.

Secondly, the General Secretary referred to the current debate on biotechnology (see report of plenary session on page 24). There are two dimensions here which cannot be separated: pure research and its possible consequences, and economic power which sets the options for such research. Science has a potential for good and for evil, but we are talking also about a definition of humanity – the affirmation or denial of human freedom and integrity which is denied in the more extreme expressions of biotechnology, for we are close to the demise of freedom in the definition of human.

This is a biological and philosophical debate which is not new. The proclamation of the Good News and God's liberating will in Jesus Christ will assert ethical demands for justice and respect for human dignity in any process of scientific investigation and technological application. But this Good News will inevitably find itself in a dialectic dialogue with the world views implicit in a good deal of contemporary scientific and technological effort.

On the one hand, in the light of the Gospel, we affirm that research is a human right and duty; on the other hand, we will constantly be proclaiming the human values which all scientific and technological research must serve. So we must stress the need for research to make us better able to worship God, but we must at the same time call for discipline in this research so that it may be done with a sense of service to life and preservation of creation's integrity. We are under obligation to put forward values and affirmations about the dimension of purpose, freedom, integrity and justice, which cannot be explained by the content of research but by the ideal of humanity, the vision of a spirituality.

Our evangelising concern is not confined to the field of ethics; rather, we hope that Christians engaged in research will help us identify the real questions and begin to

formulate some faltering responses. But it is the meek of the earth who will remind us of the dimensions of responsibility and power which cannot be reduced to laboratory coordinates, but are urgent questions that require us to take sides in the struggle for justice, ethical values and solidarity. We cannot proclaim the Good News in the world of science, nor expect the expressions of technology to affirm the good news, unless the dimension of justice remains the fundamental factor in determining the scientific, technological and intellectual options of our community.

The advent of biotechnology calls the churches to re-examine the fundamental Christian understandings of creation and the relationship between God, humanity and the created world. In the process the resources of biblical witness and the declaration of the ancient creeds of the churches must be reaffirmed. The affirmation of new life in Christ is an evangelising vocation that challenges us and calls for our cooperative effort.

Thirdly, in fulfilling our calling to preach the Gospel, we come into contact with people of other religious faiths or of no faith, and our meeting with them is witness. The question of our attitudes to one another is more urgent than ever before, since in all the world's major religions there has been an awakening to an awareness of their own identity and of their missionary responsibility. Our quest for dialogue is dominated by the need for harmonious co-existence - the need to build human community.

The Guidelines drawn up by the WCC's sub-unit on Dialogue (1979) remind us that we are not just thinking in terms of co-existence or pro-existence of the different religious groups. Our reflection and encounter with those of other faiths have led us to ask ourselves what we have learned about our own Christian faith from the faith of others? The need for clarity in formulating our faith obliges us to re-examine it in depth and find ways to express it in terms which make sense not just for ourselves but for others.

An old - yet ever new - question faces us relating to the theological value to be recognised in non-Christian religious experience. (cf. the Vancouver debate, see Gathered for Life, page 40, para. 41 b). The recent World Mission Conference in San Antonio has enriched this debate, and our reflections on the Holy Spirit in preparation for



the Canberra Assembly will provide entry points to this discussion and help us grow in understanding of our faith as well as in our attitudes to other faiths, and to deepen our theological perceptions of other faiths.

But none of the three levels of our ecumenical experience in the matter of the role and place of other faiths questions the central tenet of our faith: that God was in Christ reconciling the world to Himself. The missionary conviction of the Christian faith is not called in question but is strengthened and deepened when we place ourselves alongside our neighbours of other faiths in an attitude of respect, listening and in appreciation of the cultural and spiritual treasures belonging to them.

In looking for a central motivation for our evangelism, we have too often let ourselves be led by a negative judgement of the other, rather than allowing ourselves be guided by contemplation of the crucified Christ and his loving service. We serve the Gospel by loving one another, by listening, by living together in harmony, by working to overcome barriers.

The San Antonio World Mission Conference has given attention to the complex debate about the relationship between witness and dialogue. It recognised "that both witness and dialogue presuppose two-way relationships" and affirmed "that witness does not preclude dialogue but invites it, and that dialogue does not preclude witness but extends and deepens it."

With our future programme structures in mind, we shall have to equip ourselves to relate to the churches and religious phenomena in specific situations where inter-religious tension seems to be reaching a breaking point that must be avoided. How do we relate to organised religion in places where political power plays a role, where there is conflict and where the theological question will be more difficult because it presents itself in terms of power relations, social organisation, the overcoming of ancestral prejudices? The Good News of the Gospel which speaks to us of God in Christ breaking down all barriers that separate human beings is our constant source of hope, even in situations where fanaticism seems to bar the paths to reconciliation.

In summing up, the General Secretary affirmed that the dimension of evangelism is fundamental to the ecumenical calling and to the raison d'être of the World Council of

Churches. Our clarity in confessing Jesus Christ as God and Saviour and calling others to faith and Christian discipleship is the guarantee of our Christian authenticity and our ecumenical work. The only valid theological method for evangelism is a conscious participation in the whole of human life and its problems.

As San Antonio says, "We are called to exercise our mission in this context of human struggle, and challenged to keep the earth alive and to promote human dignity, since the living God is both creator of heaven and earth and protector of the cause of the widow, the orphan, the poor, and the stranger. To respond to all this is part of our mission, just as inviting people to put their trust in God is part of that mission."

Like John the Baptist, the ecumenical movement points towards the crucified and risen Christ: "Behold the Lamb of God, who takes away the sin of the world!" (John 1:29) and with the Apostle Paul we proclaim him as "the power of God and the wisdom of God" (I Corinthians 1:24).

### III DISCUSSION AND RESPONSE BY THE CENTRAL COMMITTEE

There was a full discussion on both reports, and those who spoke expressed appreciation to the Moderator and the General Secretary for their contributions to the ongoing debate.

#### Moderator's Report

Bishop Toth commented on the paradoxical situation in that the search for Christian unity has led to diverse forms of disunity, with overlaps in the work of the different bodies – the REOs, CWCs, plus initiatives coming from individual churches. Not only the WCC needs some restructuring but so do the other ecumenical bodies. He drew attention to the importance of NCCs in the search for unity at national levels.

Archbishop Keshishian referred to the question of relationships between the Council and its member churches and noted that there would always be a degree of tension between them. In our perception of global ecumenism we are giving less attention to the dimension of local ecumenism than it



deserves – the WCC as a structural manifestation of the ecumenical movement must take local ecumenism seriously. Thus the process of reorganisation of WCC programmes must take into account the need to ensure a more effective way of relating to the local churches in the struggle for unity and common witness.

In response, Dr Held said that the tension should be seen not as a burden but as a challenge for creative working.

Mr Gatwa welcomed the suggestion for some restructuring of the Council in order to find a more appropriate method of work. He stressed that changes in the Council, as well as in ecumenical structures of the churches, must be based on a vision of true participation, especially that of women and of young people who are the future of the Council. The WCC should involve the churches to a greater extent in the decision-making process, and relationships with the churches should include not only the hierarchical level but also the grassroots. The Council should be accountable to the churches.

Ms Abel also stressed the need for participation in the process of change, in particular of women and youth. Any future structure should be adopted by those using that structure.

Ms Armstrong referred to the Moderator's stress on justice, peace and the integrity of creation as being central to our Christian obedience in faith. The NCC in New Zealand (which had recently undergone a major restructuring process to form the Conference of Churches of Aorotea/New Zealand) is built upon goals and objectives framed in terms of JPIC. While they seek the unity of the church and include mission and evangelism at the heart of their life together, they also seek a bicultural partnership with the indigenous people and the descendants of the colonizers; they seek inclusiveness of all sectors of the community and try to give a voice to those not usually heard by the structures of the churches. This participation means a different way of working together to build consensus. Since the WCC already has the overarching theme of JPIC, this should impinge on our structure and on our ways of working together.

Dr Wilson urged that the critical questions raised by the Moderator about relationships between the WCC and its member

churches - e.g. worship and language, fellowship of men and women - be included on the agenda of Central Committee in the near future, as these issues are central to our common life and time should be given to debating them.

Ms Kaessmann also spoke with reference to the JPIC World Convocation: if it is agreed that the Convocation is only a first step, a detailed discussion must soon take place on the forms the process should take in the WCC so that it can be strengthened at local and regional levels. She asked for clarity about the meaning of the terms "commitment" and "covenant". Dr Held agreed that this was necessary - we have to know what we are saying and what we are binding ourselves to.

Metropolitan Pankraty affirmed the need for better coordination of WCC programmes and those of other partners in the ecumenical movement. He was convinced that the ecumenical spirit at this meeting would contribute positively to the further strengthening of the oikoumene.

#### General Secretary's Report

Archbishop Keshishian said that today we are facing a new situation of Christian mission where the whole question of dialogue is becoming more and more a real issue for the churches. He felt that the document "Guidelines for Dialogue" referred to by the General Secretary does not speak sufficiently clearly to particular situations in the world today; the understanding of dialogue as developed by the WCC is not always compatible with concrete realities. We must start to have a more comprehensive objective and critical assessment of what we call dialogue with living faiths.

Metropolitan Gregorios spoke on the question of values which is a difficult concept to handle as it comes from a particular context in Western thinking and can be misleading if we try to find some values to offer to the world. He submitted that what we need today is to re-activate the study on the Humanum, carried out by the WCC in the period following Uppsala 1968. The central question in secular society is, what is the human? - and it is at this point that Christians have a fundamental contribution to make. Some form of humanum study should undergird our approach to JPIC.



In the WCC we have identified the thrust towards unity, and the thrust of JPIC. What should now be explored further is a concept which integrates the two - the wholeness of our search for unity and our commitment to JPIC, which is something we all participate in but we sometimes lose sight of it. Above all we must put emphasis on love and freedom coming out of discipline.

Metropolitan Pankraty was encouraged by the General Secretary's assertion that the main goal of the WCC is that the visible unity in faith becomes more visible within the context of the realisation of mission and evangelism, and that this dimension of mission and evangelism should permeate WCC programmes and help the member churches. We need to deepen theologically the inter-relatedness of church and mission. Thus the ecumenical aspect of mission becomes even more important for the WCC, especially with the increase of proselytism in many countries.

Ms Jiagge, although grateful for many statements by the General Secretary, was disappointed at his lack of emphasis on the issue of justice as the pre-condition for a happy relationship in the family of the church. Unity is not only doctrinal - it involves human beings as well. Injustice must be removed before the exploited can embrace the exploiting: Christians in one country cannot claim more involvement in politics and yet enjoy prosperity brought about by unjust political situations that take away bread from one country to make another more affluent. How can we in Christ's family continue to be so ineffective in a world of such suffering? To be effective means going to the roots to search for the reasons for poverty - justice is essential for unity and must be high on the ecumenical agenda.

Mr Fuligno missed an analysis of the problem of the rich: the gap between rich and poor continues to widen. He felt that perestroika is not related to democracy so much as to economic matters.

Bishop Hempel spoke in the context of a socialist society in which evangelism and participation in society are closely linked to Christian and ecclesial perestroika. The call for change is coming from outside and is addressed to the church. One of the reasons for change is to find a way of living without fear.

Dr Castro responded to the various points raised. He noted the need to look at the problem of proselytism and said that it is necessary to be closer to the local churches in order to be more helpful in these situations.

In relation to justice, the General Secretary intends, in his report to the next Central Committee in March 1990, to emphasise the common concerns of the churches for the promotion of one human family in justice and peace. He had no intention of ignoring the issue, but his focus this time was rather on the common witness of the churches.

At a later session, Ms Skuse presented the recommendations of the Committee on the General Secretariat, which had studied both reports, as follows:

The Committee received with appreciation the report of the Moderator and welcomed the three pleas put forth at the end of his address. The Committee encouraged the General Secretary to pursue work on the issues raised and to include these questions in future reporting to the Central Committee.

The Committee expressed its deep satisfaction with the report of the General Secretary, and welcomed the fact that he so clearly placed the responsibility for the common witness to our faith in Jesus Christ as an integral part of all aspects of WCC work. The Committee also wished to underline the importance of some of the major concerns in the report, such as the new emphasis in many quarters on the human being in its relationship to nature, the complex issues of biotechnology, and also the affirmation that the spirit of dialogue, friendship and encounter may provide the ideal context for witness.

The Committee felt that these and other issues from the report need permanent attention both from the WCC and its member churches. The Committee therefore recommended that the Central Committee receive the report of the General Secretary with gratitude and recommend it to the member churches for their study.

The Central Committee approved this recommendation.



## PRESENTATION BY THE CHURCHES OF THE SOVIET UNION

(Among the documentation offered to members of the Central Committee was a booklet in which the member churches in the Soviet Union introduce themselves and give a brief outline of their history, present structure and activities and their hopes for the future. For this reason, the presentation - which took place on 18 July in the assembly hall of the Moscow Theological Academy of Zagorsk - did not necessarily include all these details.)

### 1. Armenian Apostolic Church

Archbishop Nerses Bozabalian began by summarising the contents of a film depicting the life of the Armenian Apostolic Church, which had been prepared for this presentation but which for technical reasons could not be shown.

The Archbishop spoke in particular of the physical damage and the long-term psychological effects of the earthquake that struck Armenia in December 1988. He expressed gratitude for the financial and material aid received from 110 countries, noting especially the assistance channelled through the WCC, which is being used to build schools, hospitals, and a factory for prefabricated houses.

He also spoke about the consecration of chrism (holy oil) celebrated every seven years in the Armenian Church.

### 2. All-Union Council of Evangelical Christians-Baptists

Dr Alexei Bichkov, General Secretary of the All-Union Council, described the mission of his church as witnessing to the glorious name of Jesus Christ for more than 120 years. His presentation was interspersed with music - songs by a children's choir from the Moscow Baptist Church, and traditional Russian songs sung by a soloist accompanied by a string ensemble.

The ministry in the churches of the Evangelical Christians-Baptists in the USSR is carried out today in 27 languages and 11 regions into which the territory of the Soviet Union is subdivided. The Union includes major movements of Evangelical Christians and Baptists as well as Christians of

Evangelical Faith (Pentecostals). They have been through many difficult periods in their history, and as recently as the 1960s there were restrictions in their church activities and work among youth and children was forbidden. However, many new congregations have been registered in the last few years, and over 200 church buildings have been built or remodelled.

### 3. Georgian Orthodox Church

His Holiness Iliya II, Catholicos-Patriarch of the Georgian Orthodox Church, a President of the WCC from 1975-1983, spoke about Georgian culture, painting and architecture which has always been based on Christian tradition. The new developments in Soviet society have meant that the Georgian church has been able to open more than one hundred churches and monasteries in the past year, and the newly-established theological academy in Tbilisi is cooperating with the state university. Religious leaders and scientists have recently completed a new text of the entire Bible in the Georgian language.

The Patriarch spoke of Georgia as a bridge between Europe and Asia. The church has close links with other Orthodox churches and also with other Christian churches and find that they are able to learn from others as well as to teach them about their own life and witness. He saw the work of the WCC as reconciliation through redemption.

### 4. Evangelical Church of Latvia

Archbishop Karlis Galvitis, the church's new Archbishop, spoke of an increase of between fifteen and twenty new parishes in the past year. Following World War II, activities of the state were directed against the church, but today the people can openly exercise their activities and use their own language. Speaking in Latvian, he called Latvian Lutherans "a popular church", representing the majority of the republic's population. He said that the process of perestroika involves the Lutheran church to a considerable extent, leading to an awakening of public awareness and a striving for self-determination and justice. Several other Christian churches are represented in Latvia, all of them having the common goal of peace and justice.



## 5. Estonian Evangelical Lutheran Church

A series of dramatic sketches depicting the church's heritage and the challenges it faces today was performed by a company of young people from the drama school of the Vanemuine theatre. The presentation included folk songs in various Estonian dialects, scenes from the life of Francis of Assisi, poems, and concepts on the right of nations to self-determination. Slides were shown of Estonian churches, followed by pictures of a spiritual music festival held in Otepää to mark the 250th anniversary of the Estonian Bible and the 150th anniversary of Lutheran pastor Jakob Hurt, who played an important role in the process of the national awakening of the country.

## 6. Russian Orthodox Church

Six members of the Russian Orthodox Church talked personally about their involvement in the church, the struggles they have faced and the challenges and opportunities posed by the perestroika process.

An old woman spoke of the destruction of her church in the years following the Soviet revolution of 1917. A Moscow University student, who described himself as coming from a generation 'which turned away from God', was brought into the church by young Orthodox friends. A young woman stressed the need to find a common language when witnessing to the faith, especially among young people who are often isolated from other young believers. A charity activist described new openings in social service including visits to hospitals and prisons; such opportunities are likely to increase once new Soviet legislation is passed giving the church legal status.

A local parish priest spoke of the problems of a typical parish. Most people are baptised but know little about the basic teachings of Christianity and rarely attend church; theological education must place more emphasis on teaching pastoral skills. There is a great lack of materials for teaching catechism.

Archbishop Lev of Tashkent underlined the need for the church to identify with the people - to create community, especially at the parish level. The church is still too much removed from those who need her and this closed attitude must change. He also emphasised the need for literature and facilities to publish their own material. Some 2000 new parishes had been opened recently and this number must continue to increase.

## DELIBERATIVE SESSIONS

### I. BIOTECHNOLOGY: ITS CHALLENGES TO THE CHURCHES AND THE WORLD

Archbishop Habgood, moderator of the Church and Society Working Group, presiding, introduced the session by referring to a report "Biotechnology: Its Challenges to the Churches and the World", prepared by a Drafting Committee for Church and Society.

At its meeting in Hanover in 1988, the Central Committee asked the Church and Society Working Group 'to examine the social, ethical, ecological and theological implications of molecular genetics'. A Drafting Committee was constituted, and work was done to gather material and prepare a report describing recent developments in biotechnology and genetics, interspersed with case studies. Archbishop Habgood introduced the panelists, each of whom concentrated on a specific area of concern.

Rev. Hartwig von Schubert, (FRG), spoke on aspects of Human Genetic Engineering. In recent years there has been a revolution in the understanding of human genetics which allows for increasingly precise detection of specific genes responsible for a variety of disorders. Currently several countries are involved in projects to "map" the genes of the human body, with a focus on efforts to increase knowledge about the relationship between specific genes and various human diseases and behavioural disorders. It is hoped that genetic diagnosis may help in curing such genetically based diseases and disorders, but this is leading to fears that, without careful oversight, such diagnosis could be used to create a new discrimination based on genetic makeup. Examples were given of family pressures put on pregnant women to have an abortion if tests disclose an unborn child to be a girl, and government pressures on women to have an abortion if the foetus reveals susceptibility to a disease which is expensive to treat. Workplace screening is being used by some companies on the basis of which they may refuse to employ persons with a predisposition to a genetically-transmitted disease in order to limit their health insurance and liability costs.



At present, genetic advances can only identify various genetic disorders, not cure them. However, it is expected that soon genetic therapy to "correct" various genetic disorders will become possible - by means of "somatic gene therapy" (on non-reproductive cells), and, at some point in the future, "germline gene therapy" (on human cells responsible for reproduction). The former affects only the individual, while the latter affects also the individual's descendants. Thus, the social, ethical and pastoral concerns about gene therapy include larger questions about the discriminatory use of this technology; many concepts of a "defective gene" will be tainted by the cultural and social prejudices of a given society.

Reproductive Technology: Ms Aruna Gnanadason, (India), spoke about the threats to women's health posed by reproductive technologies, as well as the ethical and pastoral issues they raise. Although many procedures have been developed in order to correct or circumvent the problem of infertility, they raise profound medical, social and ethical problems as well, especially through the physical and emotional exploitation of women. Most disturbing is the growing trend of commercialised childbearing, where a woman is provided monetary payment for reproductive "services".

Environmental Effects: Ms Joyce Kaddu, (Uganda), pointed to a central question that must be answered prior to any large scale release of biotechnology organisms into the environment: what risks do such products pose to the earth's ecology? This question is becoming the more urgent as hundreds of genetically engineered life forms may enter the world's ecosystems in large volumes over the next decades. She cited a warning by distinguished scientists that a careless use of genetic engineering "could lead to irreversible, devastating damage to the ecology". Because they are alive and can reproduce, mutate and migrate, genetically-engineered products are inherently more unpredictable than chemicals. Concern was expressed that without international laws regarding the release of such organisms into the environment, Third World countries will become the dumping place for these materials, just as they are often the destination of toxic wastes whose disposal is illegal in the industrialised countries where they are created.

Military Application: Mr Andrew Kimbrell, (USA), spoke of a new and frightening arms race. Several countries are expan-

ding their biological and chemical research programmes which are coming to rely on genetic engineering techniques to develop biological warfare agents. Not only does the application of recent discoveries make possible the production of great quantities of biological warfare agents in a short time, but it also permits the creation of horrifying new substances. Scientists speak of the possibility of cloning "selective toxins" that affect specific racial or ethnic groups who are predisposed to certain disease patterns. Chemical warfare agents are among the most hazardous substances known, but the potential destruction of biological warfare is even greater. The dangers of biological warfare research have been noted by many in government, science and public health sectors, and warnings given that the use of recombinant DNA technology for crafting novel biological toxins could rival the potential destructiveness of nuclear weapons in coming decades.

Although the use of biological weapons is forbidden by the Biological Weapons Convention (1972), this has been largely ineffective in preventing an international build-up of biological weapons created primarily through genetic engineering. The Protocol of 1952 on chemical weapons has also been shown to be ineffective in prohibiting the use and accumulation of chemical weapons.

Impact on the Third World: Ms Céline Hoïore, (Tahiti), explained that certain apparently more benign uses of biotechnology - producing high yields of agricultural products such as vanilla or palm oil - may have serious economic consequences for farmers in the Third World. Third World agriculture could be significantly harmed as major biotechnology corporations produce laboratory versions of naturally grown crops and disseminate genetically engineered animals. This displacement of naturally grown Third World products with First World laboratory substitutes could cause a major loss of foreign exchange earnings, displacement of agricultural workers and economic instability in countries throughout the Third World. Replacing plant-derived products with laboratory-developed substitutes could have a devastating effect on the market for products now estimated to bring in as much as US\$ 10,000 million a year.

Each presentation included a number of scenarios to illustrate the points made, and each concluded with recommendations which, after further consideration and modification,



were adopted by the Central Committee at a later session. The revised report was received for circulation to the member churches.

A number of points were raised in the discussion following the presentation:

Ms Mayland, while appreciating the sensitive presentation on Reproductive Technology, nevertheless felt that as a whole it was too negative, giving only one side of a complex situation. She urged that the more positive side of the picture should also be stressed, where those who are infertile and long for a child may be helped through the research and experiments being carried out. She felt that these methods can be part of God's plan although they bring grave responsibilities and we have to decide how to use this knowledge wisely. Many doctors are looking for moral guidance, but for the church to tell them not to use their knowledge and gifts is surely contrary to the will of God. Of course such experiments must be firmly controlled, but she did not feel they should be completely prohibited.

Ms Abayasekera thanked the presenters for shaking her out of her complacency. She stressed the need for the Third World to be protected through international regulations on releasing genetically engineered organisms into the environment.

Ms Westphal agreed that a more positive note should also be included in the recommendations - it is important to encourage research and those working to cure disease and hunger as well as sterility. But any new form of exploitation must be avoided.

Archbishop Habgood in summarising the presentation and discussion cautioned against both over-reacting and under-reacting to the challenges posed by developments in biotechnology. He said most scientists are aware of the ethical problems and risks in biotechnology; the fundamental question is: how do we human beings use our creativity to enhance life rather than to destroy it?

He distinguished three types of ethical issue raised by biotechnology:

- On some developments, all responsible people would agree "this must stop". In this category he included

discriminatory genetic screening, commercialised child-bearing and the military use of biotechnology.

- A second type of issue raises conflicts of interest: for example, regarding the securing of patent protection for new organisms for agricultural use, a balance should be found which will provide both an appropriate commercial return for companies which invest in research and benefits for the poorest people of the world.
- Finally, he cited some developments for which ethical issues arise because of ignorance. Scientists have no idea for example of what long-term consequences may ensue from the repair of genetic defects: the key words are caution and control. Especially needed are international bodies to exercise such controls.

## II. HEALING AND WHOLENESS, THE CHURCHES' ROLE IN HEALTH

Dr Oliver Duku, (Kenya), presiding, introduced the session referring to the study process engaged in by the Christian Medical Commission on Health, Healing and Wholeness. The purpose of the session was to share with members of Central Committee the conclusions of this ten-year study enquiry and to challenge CC members and the churches to take up the key problems it identifies. The report summarises the views of people and churches gathered from several conferences at regional level that have taken place around the world.

Dr Sigrun Mogedal, CMC commissioner and adviser from Norway, invited participants to observe a role play that portrayed a young woman complaining to her pastor about a number of physical ills. The pastor kept referring her to different medical specialists instead of listening to her and identifying her "real" problem. Some participants then shared what they felt as a result of the role play: (Franklyn Richardson) that the Church has abandoned what it had to offer, namely its capacity to listen and to heal; (Henry Okullu) that one takes it for granted that doctors heal bodies while priests heal souls; (Virginia Gcabashe) that churches in the Third World are not equipped for a healing ministry, and another major problem was that a great number of people can hardly afford medical care - much less specialised care.



Sigrun Mogedal recalled the original mission of the Church: to preach, to teach and to heal, but this has become distorted. She highlighted some of the study's main findings, stressing that health is not primarily medical. With the rapid development of western medical science and discoveries of biomedical causes of disease, health has increasingly been regarded as a medical issue, to be dealt with by medical professionals. The church at large has responded by actively or passively letting acts of healing be reduced to medical treatment of disease, thereby fragmenting health. Medicine has discovered its severe limitations since it can only deal with symptoms. There is however a growing awareness of a spiritual dimension that helps mobilise the body's own resources for healing. Through the study we have come to realise that Health, Healing and Wholeness can only be achieved through our interdependence as members of the body of Christ, locally and globally. We all are wounded, but through ministering to each other with our different skills and gifts, joining hands in work for justice, we become instrumental in healing as wounded healers in community.

Participants were invited to discuss in small groups what are the barriers to Health, Healing and Wholeness, and how these could be overcome. While the responses were being collected, some participants expressed their feeling that priests were often not sufficiently well prepared for counselling while individuals often lacked time for listening and therefore were unable to provide a caring ministry. We have to learn to share ourselves, and so become a presence of God's love to the suffering.

Sigrun Mogedal pointed out that one of the biggest barriers to health, healing and wholeness is our individualism, materialism and misuse of power. Poverty and injustice are critical barriers to healing – both in the North and in the South. Medical technology has taken ownership of people's health and caused one-sided dependency. Theology, medicine and technology must be demystified. Justice in health means empowerment of the poor and marginalised. Healing can only take place by discovering their resources and potentials and through sharing together in community. Empowerment, transformation, community building – these are the keywords. The World Council can facilitate joint actions, and the churches, while standing up for justice and equity, can reclaim their healing ministry. Health care must be developed in relation to the people, with the people. We do not have the key for

creating a people's movement for health: this is with the people and with the congregations. But we can deal with the barriers we represent and with the choices we have to make, and for this we need to move from one-sided dependency to a partnership in dignity and interdependence.

Then followed two presentations by CMC commissioners:

Dr Hari John, (India), spoke of a period spanning two decades of her life spent in an impoverished rural community, which brought her into contact with all the complex dimensions signified by the terms health, healing and wholeness for such a community. The first lesson she learned was that health derives from justice, and orthodox and "medicalised" solutions like health delivery systems are marginal to the health of the poor. Another powerful lesson was that the first step towards health and wholeness is the healing of the spirit. This was borne out especially in work with women, who for decades had been voiceless, subjugated, patronised and reduced to being mere receivers of charity. Building up a sense of self-worth in these women was the single most crucial key to restoring the community to a semblance of wholeness and the beginnings of "health", leading to empowerment.

The church, she felt, has limited its understanding of healing to mere physical healing, and its understanding of health to provision of health services, thus losing sight of the "wholeness" that is the ultimate objective. The church has abdicated its healing role to professionals, most of whom have shown themselves arrogant and not in tune with the aspirations of the poor and who lack the humility to recognise that even the poorest have experiential knowledge which can form the foundation of their liberation.

The results are catastrophic. Infant and maternal mortality remain high, diseases of poverty like diarrhoea have become killers; millions of children die of malnutrition. All this in the midst of plenty, among mission hospitals and medical schools and among thousands of professionals trained over the decades with vast amounts of "Christian" money!

It is obvious that only a structural change in our society, brought about by empowering the powerless, can bring justice to the poor. We have named the name of Christ but have not cared for the poor; we have failed to demonstrate solidarity



with the struggles of the poor and have been a conscious part of their oppressors.

The poor of the world have a dream – a dream of a just, participatory, pluralistic and sustainable society – where people can live in "health" and dignity. With or without the church they are destined to achieve this. So what is to be the role of the church?

Dr John Hatch, (USA), reminded participants that the concept of health, healing and wholeness has grown from awareness of the limitations of technology and professional intervention as the sole resource for treating sickness and disease. The notion that health is more than freedom from disease is universally recognised. Scientific research identifies disordered human relationships as the root cause of much of the sickness in the world. Dr Hatch went on to illustrate some of the dramatic problems prevalent in US society, especially those related to drugs and many of which are symptoms of a deeper malaise within the structure of society. The church is now faced with the challenge of how to make a difference in a world order dominated by multinational economic conglomerates driven solely by the profit motive, and by governments preoccupied with national debt, defense, and staying in power. The needs of people, especially those of the poor, the marginalised and the oppressed, seldom receive adequate consideration.

And yet the church could take action at several levels – by becoming a healing community reaching out to those in its own membership who are suffering from stress due to the problems of daily life; by finding ways to reduce misery, not simply by offering 'charity' but by providing services to those who need food, education, shelter, and freedom from oppression. Churches together can commit themselves to a mission of redemption by becoming informed and involved in the currents of life around them; they can play a role in setting an agenda for a more just society.

The major barrier to health, healing and wholeness lies within the limitations of our capacity to love our fellow human beings as well as ourselves. The church must lead us toward the realisation of a better and more just society.

Comments from participants included the following:

Rev. Rune Forsbeck (Sweden) found the CMC Health, Healing and Wholeness report to be one of the most remarkable documents he had read during the four Central Committee meetings he had attended. One of the strongest needs resulting from this document was a dialogue between medical professionals and pastors, which would be of vital importance for the building of a caring community. He felt that one of the weaknesses of WCC was the lack of a pastoral counselling desk and he pleaded for the establishment of such a desk within the Christian Medical Commission.

Bishop Talbot spoke of the work of his church's Commission on Health, and the efforts being undertaken to develop within local congregations a concept of holistic health as a Christian concept, defining health as a state of wholeness rather than simply the absence of disease; educating local community and church members about health services available, and helping them to understand that health is a right and not a privilege.

Ms van der Veen-Schenkeveld spoke of her work in an old people's home in Rotterdam and the immense suffering she sees there. She found that the CMC paper dealt too briefly with this aspect and that the whole question of suffering needed more detailed attention. She felt the report was too optimistic. In big cities congregations are disappearing and people end up in hospitals and old-peoples' homes because they have nobody to look after them. The reality is extremely harsh, also in affluent Western countries.

Ms Joyce Bailey, (Nigeria), appreciated the document, but wondered if some attention could be paid to the fact that forests were being decimated because of their medicinal properties.

Prof. Diana Eck, (USA), found disturbing the repeated references that the healing ministry is no longer part of the ministry of the churches; in the USA there is a tremendous wave of healing ministry attracting thousands of people, and she felt this new phenomenon should be recognised. She also found the report too critical with regard to medical professionals providing medical solutions; in many ways the International Doctors Movement is far ahead of the churches in looking at health and wholeness, as, for example, the movement of Physicians against Nuclear War, which she felt ought to be recognised.



In conclusion, Sigrun Mogedal expressed her appreciation for the comments made. She was aware of the dangers of generalisation, and the fact that our dream may be unrealistic. However, we have to use all our means to try and move one step at a time in the direction of this dream.

### III. YOUR WILL BE DONE - MISSION IN CHRIST'S WAY

#### Report on the San Antonio Conference on World Mission and Evangelism, May 1989

Dr Talbot, presiding, invited Bishop Anastasios, moderator of the Commission on World Mission and Evangelism, to introduce the session. He said the San Antonio conference was the most representative ecumenical meeting of its kind, with greater Orthodox and Roman Catholic representation than before, as well as a number of representatives of so-called 'conservative evangelical' mission bodies. For the first time since the integration of the International Missionary Council (IMC) and the WCC in 1961 representatives of the Christian churches of China were present. Participants came from varied backgrounds, from local churches where some hold leadership roles, while others are serving on missionary frontiers. The percentage of youth (14%) and of women (44%) was perhaps the best yet achieved in such a gathering. Seven representatives of other world religions were also present.

The conference was designed to provide the greatest possible number of delegates a chance to share their experiences, concerns, agonies and hopes. Two texts only were fully debated by the Conference, revised and then formally approved: the Conference Message, and an amendment to the Constitution.

There were four sections articulating some of the issues that had arisen during the preparatory period: 1) Turning to the Living God; 2) Participating in suffering and struggle; 3) The Earth is the Lord's; 4) Toward renewed Communities in Mission. In bringing the reports to the plenary, each section proposed a series of "Acts in Faithfulness".

Bishop Anastasios reiterated the focus of the San Antonio Conference: to discern our duty, our faithfulness to God's will in our lives and in our local situations, by keeping a clear awareness of the large purpose of God in history, acting in the perspective of the universal.



Protopresbyter Georges Tsetsis reported on the findings of Section I: Turning to the Living God. Summarising the work of the section, he described it as confessing in the most eloquent way the faith of our fellowship in the Triune God, Father, Son and Holy Spirit, reaffirming in the clearest possible manner the very purpose of the WCC – to call all of us to the goal of visible unity so that the world may believe, to facilitate our common witness, to support the churches in their missionary and evangelistic task, and to promote one human family in justice and peace. One of the affirmations was that the search for visible unity in one faith and in one eucharistic fellowship together with the struggle to overcome injustice and alienation of the human family are one single response to the Gospel. Christian unity is therefore vital both to the mission of the church and to the future of human-kind. On the other hand, mission in unity presupposes the authenticity of the apostolic faith, while our doctrinal divisions prevent Christians from making a common witness. The common faith and the common cup should thus be vital demands for mission.

Another concern was our Christian witness in a secular society. In face of the advance of secularism and the collapse of traditional religious frames of reference, the churches have an opportunity to become what they always should have been – powerless and vulnerable witnesses to the faith they proclaim and by which they live.

The section also tried to define the nature of our Christian witness among people of other living faiths, and considered how to communicate the Gospel today. Rev. Wesley Ariarajah spoke from the perspective of relationships and witness among people of other living faiths, noting that San Antonio marks a turning point as the whole question of dialogue and mission and how we understand our neighbour's faith became one of the major topics. San Antonio said Christians are called to be witnesses to others, not judges of them. "We cannot point to any other way of salvation than Jesus Christ; at the same time we cannot set limits to the saving power of God." San Antonio further affirmed that "witness does not preclude dialogue but invites it, and dialogue does not preclude witness but extends and deepens it."

The report on Section II: Participating in suffering and struggle, was presented by Dr Lois Wilson. Participating in suffering and struggle is at the heart of God's mission and

God's will for the world. Power was looked at in a positive way in terms of creative power; the power of resistance as a form of witness; and the power of culture and community. In discussion, it was seen that the aspect of justice is also central – justice not only in terms of sharing resources but founding and building a community with a relationship to God, to each other, and with nature. Resistance was seen in terms of being related to the incarnation of Jesus Christ who participated in the struggle of the poor. Culture and community can both be used to suppress, but also to support people. These three things came together: the creative power of the Holy Spirit, mission as resistance, culture and community; and in each of them was discerned the double-edged way in which they can be used by the churches and by God. As the Spirit empowers communities of suffering and struggling people today to use their creative power to resist oppression so the churches are invited to recognise the presence of the Spirit wherever the suffering cry out, and by participating in their struggles to become part of the Good News, bearing witness that God wills life in its fullness for them and for all people.

Section III: The Earth is the Lord's was reported on (in Spanish) by Bishop Pagura (Argentina). Four sub-groups discussed this affirmation, the first in terms of stewards of God's Creation, where stories were shared about ways in which God's creation has been violated by the way we use the land, the sea and space as well as the impact of modern technology which, although often used for good, is too often abused. Each individual as well as the churches must be committed to defending the integrity of creation as a dimension of mission in Christ's way.

Towards a just sharing of the land: stories were shared about land-related problems in many different regions and communities, revealing that more and more people are denied access to land while control is exercised by the rich and powerful few. In affirming that the land belongs ultimately to God – but given to the human race for responsible use in solidarity with the oppressed and homeless – as Christians we must support those who are struggling to defend or to win back the land to which they have rights. Mission means to support the struggle for a just sharing of the land in concrete ways.

Called to be peacemakers: stories were shared about situations where refugees and migrants have had to leave their



countries, while immigration policies become increasingly restrictive. Real commitment was called for in drawing attention to the intolerance resulting in hostility towards strangers, racism and nationalistic arrogance; and in challenging the churches to seek to eliminate the causes of the uprooting of people; to find ways to bring about change.

Stewardship of the earth and human cultures: elements of our cultures that perpetuate or produce discrimination and division must be denounced; in affirming the unity of humankind, we must commit ourselves to a sincere endeavour to develop models of inclusiveness.

Section IV: Towards renewed Communities in Mission was presented by Rev. Bertrice Wood. The call for renewed communities in mission offers three dimensions, she said - popular religiosity and the faith communities of the poor; crossing frontiers in mission; and international relations of churches in mission.

Two key concepts are helpful for those trying to work towards new ways of partnership in mission. People who cross frontiers in mission must do so respecting the local cultural heritage of the place to which they are sent; they do so communicating and cooperating with the church in that place, and they do so to testify to God's reign that transcends all human boundaries. We need to be part of an ecumenical community which reminds us that the traditional sending churches are also recipients of God's mission brought to us by others. Many face a situation where a church affirms a concept of partnership in which it tries not to be the main decision-maker in relation to churches elsewhere, but there are many who do not accept that understanding of partnership. Many do not want to take the risk of letting others make decisions, or fear that their concept of mission might be altered.

We need the ecumenical movement to remind and empower us for the difficult changes that need to be made in our churches as to the styles of relationships; this cannot be done in isolation but through dialogue. We need the ecumenical community so that we might embody the meaning of the phrase 'God's gifts are common property', sharing resources in a practical way and truly understand such resources as being not simply material but also spiritual.



The word 'partnership' may imply two entities coming together but remaining distinct; yet it seems to miss the point of the unity of the church and the unity of God's mission - one mission in which we all participate. Some of the new locally rooted communities of faith can provide a model to help understand ways in which churches relate better to each other, in which each has something to give and each has needs to be met. Churches must come together as a community in mission gathered to use the gift of the common property for the mission of God in each local setting and across frontiers and boundaries.

In conclusion, Dr Christopher Duraisingh, new director of the Commission on World Mission and Evangelism (CWME), summarised some of the implications of San Antonio for the WCC.

What are some of the coherent threads that ran through the work of the conference? The dominant standpoint and interpretative framework undergirding everything was the perspective of the people at the periphery of those who are not normally involved in defining what mission is all about: even those who always want to speak or teach were made to listen to stories, agonies, cries and aspirations from the grassroots.

Three factors coalesced and brought about a coherent view: - the voice of the oppressed that we heard, the anguish of the marginalised that we experienced and the anger of the indigent people that we shared - all indicated that the crucible for missiology is this pain and anguish of our people. Out of the pain, which was the starting point, emerged a second element - a vision of God's will to reconcile and renew all things in Christ. The context of humankind, with creation groaning and struggling for wholeness, became the cradle for an eschatological vision of God gathering all things in Jesus Christ, renewing and reconciling.

As we struggled, caught between the pain and the vision, there emerged a third reality - the present experience of the church as sign and foretaste of that eschatological vision in the midst of pain, present in worship and bible study. There emerged a new holistic understanding of what we are after: pain, vision, present experience - these would lead the world church through this frontier movement of the WCC to pray together once again 'come Holy Spirit - renew the whole creation'.

Many programmatic thrusts were identified through the acts in faithfulness and these will have to be looked at and acted on appropriately. Some are continuing concerns from Vancouver such as a renewed relationship with evangelicals: we must take into account the thinking and practice in mission developed over the decades of ecumenical mission history. In that process of listening, responding and growing together, we shall discover the wholeness of the gospel that testifies to the inclusive and universal love of God for the whole of creation. On the issue of witness and dialogue, CWME and the Dialogue sub-unit will continue to struggle together to place before the world church the implications of relating witness and dialogue inseparably together.

A third thrust was a call to initiate a process through which there will come to be "missionary congregations characterised by a lifestyle of sharing in Christ's way" - as happened in the 60s after the integration of IMC and WCC. This means education in mission; equipping local congregations for their fuller participation in the mission of God where they are; and in all this affirming the primacy of the local congregation.

The wholeness of the earth becomes a major missionary mandate, constitutive of the mission of the church. Its implications need to be explored and spelled out. International relationship in mission was the purpose of integration in 1961. A sense of frustration remains that in spite of the fact that the quest for authentic models for partnership in mission has been on the WCC's agenda for more than 25 years, little has happened. San Antonio calls each of us to encourage churches and agencies to set up decision-making power structures where power is shared. This will testify to God's vision for all humankind, where all can share and all can sit together at the Lord's table, as the mark of the final banquet.

#### IV. WORLD POVERTY: RESPONSIBILITIES OF CHURCHES AND CHRISTIANS

Dame Nita Barrow, presiding, introduced the session. She commented that although the World Council had gone through a period when much was written and spoken about the churches' solidarity with the poor, there had been no change in lifestyle; she herself had never experienced poverty.



Bishop Frederico Pagura (Argentina) took as his theme the challenge presented to churches and to Christians by the spreading of poverty, which grows out of two social realities. The first is that the level of poverty within Latin America has grown much worse, and secondly it has become much more wide-spread. Both descriptive and hard statistics tell an almost unbelievable story of "people who live worse than animals", people who find it increasingly impossible economically to satisfy their most basic needs in regard to food, health, housing, transport.

Three important aspects crucial to the understanding of this situation as it is being experienced today in Latin America have been identified in a report entitled "Alliados en la Esperanza": 1) The concept of "development" has been replaced by that of "survival" or "adjustment to the system." This has come in light of the realisation that economic development has not automatically resulted in the "development of peoples". Rather, after two decades of development efforts, the differences between the various social sectors have in fact increased. 2) In the majority of Latin American countries national security regimes have taken power, enforcing cruel repression against all popular causes and creating conditions for the build-up of debt, and increased external control of both the economy and culture. 3) The decade of the eighties has been marked by a serious crisis in the economy and in moral values of which the working classes and the lower middle class are carrying an intolerable social burden.

These conditions, which have been compounded by the foreign debt crisis and the "instant poverty" caused by rising inflation rates, have resulted in disastrous social consequences.

The fact that the "western" or Christian world can be said to have given up striving for the well-being and happiness of only one third of the human race is a theological challenge for the church which must recognise its complicity with an iniquitous system and rouse itself from lethargy to assume in full the prophetic mission of the Gospel for this generation. In this respect, patristic thinking on wealth and property is in full harmony with that of the Old Testament and the Gospel.

In view of all this, one of our ecumenical priorities in the years ahead should be a resolute, wholehearted and concerted effort to bring about the establishment of a new inter-



national economic order. Furthermore, Christians of this generation are challenged by the poor to think and live out their faith in a new way. In Latin America, five hundred years after this land was conquered and dominated, we have now the opportunity to contribute with Indo-Latin American peoples to the building of a new history. In Europe, the question can be put as to what kind of Christian Europe it is which the churches are concerned to build today: one which preaches conversion to the world, or a Europe which is itself finally being converted to Christianity?

The cry of the poor of the earth for bread and justice is perhaps, for the World Council of Churches, and even more so for the universal church of Jesus Christ, the test case of the authenticity of its faith, its nature and its destiny in the eyes of God, at this time when we stand at the crossroads of life and death for the human family.

Dr Bob Goudzwaard, (Netherlands), professor of Economics at the Free University of Amsterdam, said that although world poverty has never been fully absent from the ecumenical agenda, it is now challenging in an unprecedented way our style of acting and thinking. On both absolute and relative scales the increasing enrichment of the wealthy countries and the deepening impoverishment of the poor countries reflects a situation in which the poor nations now feed with their own blood the economic swelling and overdevelopment of the rich nations. This structural impoverishment, where the net capital flow is from South to North, is exactly the opposite of what was predicted and expected by leading western academicians and politicians in the '70s.

This reality calls into question the prevalent neo-classical growth theory upon which development thinking and planning has been based. Moreover, it can be argued that the conditions such an approach requires for the increase of production and productivity have played a decisive role in the growth of world poverty. First, the basic injustice in the way that money is created has to be seen as one of the main causes of the present rise in world poverty. Secondly, the shift of human and material resources to the modern economic sector has had deep negative effects on the traditional sector which have been borne by the poor. Thirdly, because a market based system functions as a meeting of supply and demand in terms of money, many things in life - like human love, human communities, human health, and the eco-system as a whole - have no market worth.

These three factors do not exist in isolation from one another, but are mutually reinforcing in a "circularity of processes" which can be seen as spirals towards death.

These issues raise the deeper cultural issue that a distorted way of economic thinking is related to and reflects a distorted orientation of the institutions of society which have themselves become "structures of sin." There is a deep and striking parallel between the ways in which western society is structured and the style and structure of prevailing western economic thought.

Thus the rise of poverty in our day must be seen as a cultural predicament. Solutions which are only technical and organisational will not really help. What is needed is a practical obedience to long neglected basic norms and values - like justice, absence of greed, and respect for our human condition - within our socio-economic life.

Two concrete possibilities present themselves. The first, related to the connection between disarmament and development, is of the unique possibilities presented at this time by international perestroika and the opportunity which now exists to redirect financial means from armaments to aid, from spears to ploughshares. The second is that the norm of justice now requires a new dialogue between the countries of the North and South about the way in which money grows within the international circuit. However, new efforts will be in vain if the majority of the population of the rich countries do not accept any diminution of their rising standard of living. Real solidarity with the poor of today means, therefore, that the churches in the North have to take the lead within their own societies to accept a lifestyle of enough and to pave the way for a stabilisation of material consumption.

In the short time remaining, several points were raised. Dr Love elaborated further on the power position of the USA especially in monetary affairs. She pointed out that not only is it possible for the US government to have a privileged role because the dollar is privileged, but the government refuses to increase its tax rates on the same basis as it enlarges expenditure for military purposes. This puts the government into a deficit position and as a result it has to borrow money from other countries, especially from the FRG and Japan. This affects the problem of poverty in other



nations as well as contributing to the increasing poverty level in the United States; thus the gap between rich and poor in the period since the 60s continues to increase.

Metropolitan Chrysostomos of Peristerion was deeply affected by the presentations. We cannot be Christians, he said, without sharing our daily bread. He asked Bishop Pagura what the local churches are doing about the poverty surrounding them especially where there is financial corruption, and he asked how the churches are trying to meet the needs of children who are dying of hunger and who have no possibility of going to school.

Bishop Pagura responded that his country, like others in Latin America, is coming out of a period where repressive regimes were imposed by an elite society and the will of the people ignored. As they are approaching a process of democratisation, they are realising that they are confronted with an enormous foreign debt, not of their own making, but which has a dynamic of its own. At this point the churches have not been able to do more than take palliative measures; Protestants and Orthodox are but a small minority and find it difficult to make any impact, though the Catholics have spoken out prophetically on the issue. He explained that people find themselves prisoners of a system whose centre of control is not in their own country. Children have to work to bring some livelihood back home in order for the family to survive.

Metropolitan Mar Gregorios observed that a change in lifestyle would not solve the problem of poverty, nor would the idea of taking more money from the rich and giving it to the poor. He considered that the development ideology is anti-poor, the world economy being so constituted that however much money is put into development projects, even more will go to the banks of the rich. Until this present world structure changes we will not be in a position to solve this problem. The international financial and banking system is one of the major problems for the WCC to contend with, and the creation of EDCS - or any body of a similar nature - had not solved the problem either.

In conclusion, Dame Nita reminded participants that everyone has a role to play in helping to solve the problem of poverty and hunger. We must ask the same questions again and again: Are we continuing to support the privileged? Why are we not working with the poor?



## PUBLIC ISSUES

At a business session on 24 July, Dr Wilson, moderator of the Public Issues Committee, introduced the first drafts of the statements and letters proposed. A number of amendments and comments were made which the Committee took into consideration in revising the texts. Dr Wilson presented revised drafts at the final session on 26 July.

### I. Letter from Central Committee to the Namibian Churches

This was adopted as follows:

Dear Brothers and Sisters,

The members of the Central Committee of the World Council of Churches, meeting in Moscow from 16-27 July 1989, greet you in the Name of the Triune God who dwells among the people to inspire them with hope and assures them:  
"Behold! I make all things new!" (Revelation 21:5)

We greet you at this historic moment in the life of the Christian community in Namibia. We have supported you in the course of the struggle for justice in your country. We have been inspired by your faithful witness sometimes through seemingly impossible trials. God does answer the prayers of the faithful. Today we rejoice as we stand with you on the threshold of the birth of a sovereign state with the promise of justice and equality for all.

We thank God for the process of repatriation of some 41,000 Namibian exiles. We share in the tears of joy and of pain as many are reunited with their loved ones who had left their homeland to struggle for freedom; and the sadness of many others whose relatives have died in the struggle for justice. We uphold all these families in our prayers. The anguish and bitterness of the past must never be allowed to overshadow the promises and responsibilities of this time. We understand that there is justifiable anxiety about the situation as you move with your people, under God, towards the elections in November in preparation for independence.

We welcome the proclamation of amnesty and the repeal of discriminatory or restrictive laws. More particularly, we note, this was designed to ensure free participation by all the Namibians in free and fair elections, the first ever in the territory. We share your concern, however,

about factors that may undermine the achievement of this goal, including the continuation of the law which divides Namibia's population into various ethnic groups and the rapidly deteriorating security situation especially in the north along the border with Angola. In particular, concern has been raised about the activities of Koevoet, formerly the counterinsurgency unit of the army, who murder and terrorise ordinary Namibians. The Secretary-General of the United Nations has declared that Koevoet counterinsurgency units are unfit for continued service in the police during the transition period. We hope that appropriate action will be taken immediately to deal with this disturbing factor.

We share the concern and anxiety that have been expressed about the power of the white farmers over their workers in the rural areas. We have learnt that many use their exclusive access to their labourers and farm-dwellers to intimidate them, and to give misinformation against one of the leading parties in the elections and against the Council of Churches in Namibia and its member churches.

In response to communications received from you, we are calling upon member churches to engage in concrete actions of solidarity with you.

Our hope for you at this time is that you may be of good cheer, hold fast to that which is good and help the people of Namibia to love justice and work for peace. Recognising that there will be forces pulling you asunder, we urge you to remember that we are called to be instruments of peace and agents of reconciliation and unity. As a fellowship of churches we are:

"to express the common concern of the churches in the service of human need, the breaking down of barriers between people and the promotion of one human family in justice and peace." (WCC Constitution)

Be assured, then, sisters and brothers, that the ecumenical family holds you constantly in prayers.

"Therefore my beloved brothers and sisters be steadfast, immovable always abounding in the work of the Lord, knowing that your labour is not in vain.  
(I Cor. 15:58)

May the peace of Christ be with you. Amen.



## II. Statement on Namibia

This was adopted as follows:

1. The WCC Central Committee, meeting in Moscow from 16-27 July 1989, has written to the churches of Namibia expressing its affection and support for them at this historic time in Namibia's history.
2. The Central Committee urges all WCC member churches to continue to pray for the Namibian people and to express their practical support in the following ways:
  - a) to continue to support financially the work of the Namibian churches through the Repatriation, Resettlement and Reconstruction Committee (3R) and the Church Information and Monitoring Service (CIMS);
  - b) to continue to send monitors to report on the process of implementation of the UN Security Council Resolution 435;
  - c) to bring to the attention of their own governments incidents which violate both the letter and the spirit of UN Security Council Resolution 435;
  - d) to bring pressure to bear that Koevoet cease to be part of the South West African police force, that its members be disarmed and that a process of rehabilitation be offered to its members.
3. The Central Committee asks the General Secretary to continue to share with member churches information on developments in Namibia.
4. The Central Committee asks the General Secretary to make representations to the Secretary-General of the UN to take steps to ensure that the United Nations Transition Assistance Group (UNTAG) has a more active and effective role in the arrangements for and administration of elections and to increase the UNTAG military component to the 7,500 troops originally agreed.



### III. Message to the Heads of the Christian Communities in Jerusalem

There was some discussion about the addressees of this message. It was agreed to list the names of those to whom the message was to be sent, the Greek Orthodox Patriarchate to be listed first. After further amendment the message was adopted as follows:

To:           The Greek Orthodox Patriarchate  
                   The Latin Patriarchate  
                   The Armenian Patriarchate  
                   The Syrian Orthodox Bishopric  
                   The Greek Catholic (Melkite) Bishopric  
                   The Anglican Bishopric  
                   The Lutheran Bishopric  
                   The Syrian Catholic Church and  
                   The Franciscan Custody of the Holy Land  
                                   in Jerusalem

From this meeting of the Central Committee of the World Council of Churches we send you cordial greetings in the name of our common Saviour and Lord.

We are always conscious of the special place you occupy in the fellowship of the churches as the Heads of the Christian Communities in Jerusalem and the special significance of your ecumenical cooperation. We commend your faithful witness in the period of turmoil of the last twenty months in the Occupied Territories.

We share with you the agony of the people to whom you have been called to minister. You have called the attention of the ecumenical family and the international community to the constant deprivation of fundamental rights and tragic and unnecessary loss of lives of your people. We share your special concern about the closure of schools and colleges over a long period denying the basic right of education.

We realise that the "Intifada" is a genuine expression of the national aspirations of the Palestinian people, who have affirmed their nationhood and their determination to have a state of their own. We share with you the support for their struggle. We want to reaffirm that the mutual recognition of the Israeli and Palestinian people

on the basis of equality is the only guarantee for peace in the Holy Land and the region as a whole where three religious communities viz. Judaism, Christianity and Islam live. We regret that the most recent developments in the state of Israel have not been encouraging for the peace process. We will continue to pray and call for the holding of the International Peace Conference on the Middle East, the urgency of which is underlined by the new developments.

We want to assure you of the solidarity of the community of faith around the world in your continuing pastoral ministry in these very difficult times. Your witness is a source of inspiration to all of us.

"Let hope keep you joyful; in trouble stand firm; persist in prayer." (Romans 12:12)

#### IV. Statement on the Occupied Territories

Bishop Browning spoke strongly in favour of this resolution which he felt would encourage churches to bring pressure on governments to call for the convening of the International Peace Conference. The statement was adopted as follows:

1. The Central Committee, meeting in Moscow from 16-27 July 1989, has written to the Heads of the Christian Communities in Jerusalem assuring them of "the solidarity of the community of faith around the world" in their pastoral ministry, especially in the Occupied Territories.
2. The Central Committee urges the member churches of the WCC to express their solidarity in the following ways:
  - a) by renewing their requests to their own governments for the urgent convening of the International Peace Conference on the Middle East (see for terms of reference the minutes of the Hanover Central Committee meeting, 1988);
  - b) by facilitating exchanges between Jews and Palestinians in their efforts for peace based on justice for both nations. Such exchanges have already borne fruit in moderate stance by the

Palestinian leadership and need to be matched by similar steps from the Israeli government. The Committee appreciates the soul-searching among many Jewish groups and individuals trying to accommodate Palestinian demands for statehood;

- c) by appealing to their governments to ask the state of Israel to exercise compassion and restraint in responding to the Palestinian uprising, to consider dismantling the existing Jewish settlements in the Occupied Territories and to halt the establishment of new settlements;
- d) by continuing to uphold all the people of the region in their prayers for peace and justice.

#### V. Statement on Lebanon

This was adopted as follows:

The tragedy of Lebanon continues causing even greater suffering to its people. The Central Committee, meeting in Moscow from 16-27 July 1989, expresses its deep concern over continued violence in Lebanon and the loss of human lives.

It calls for the immediate cessation of hostilities so that Lebanon may recover its independence and national unity, exercise its sovereignty over all its internationally recognised territory, and resume, free from all external interventions, a normal constitutional life, guaranteed liberty, and the respect of the rights of its citizens and communities, within adequately reformed institution.

The Central Committee draws the world's attention to the unique character of Lebanon, as a democratic and pluralistic model in the Middle East founded on Christian-Muslim coexistence. Such an entity must be preserved in its own rights and as a source of human enrichment. If it were to disintegrate and disappear, consequences of utmost gravity will ensue, threatening peace in the Middle East and the stability of nations.

The survival of Lebanon requires particularly the implementation of the UN Security Council Resolution 425,



the withdrawal of all foreign forces from Lebanon, the establishment of a strong central authority, and the exercise of full Lebanese sovereignty.

The WCC commends the initiative of the Arab League and appeals to the League and the United Nations to continue their efforts to achieve an immediate cease-fire and to work for a permanent settlement of the Lebanese crisis.

The Central Committee expresses its appreciation for the sustained work of the Middle East Council of Churches (MECC) under very difficult circumstances.

It calls upon the member churches to continue to give generous support to the churches in Lebanon, the MECC and other organisations for their humanitarian work.

The WCC reiterates its support for the churches in Lebanon as they stand together with other religious communities to be faithful to their common calling for justice, peace and reconciliation. The WCC upholds all the people of Lebanon in its intercessions for peace and national unity.

## VI. South Africa

Mr Frank Chikane, General Secretary of the South African Council of Churches, was invited to comment about the work done by the Eminent Church Persons' Group (ECPG). He described the task of the ECPG, which, at the request of the WCC Executive Committee, had undertaken a mission to seven major trading partners of South Africa to urge them to apply comprehensive mandatory sanctions against the South African apartheid government, and to ensure that the implementation of UN Resolution 435 for the independence of Namibia was actually carried out. The Group was led by Rev. Canaan Banana, former President of Zimbabwe, and included a number of church leaders from different regions. Mr Chikane had accompanied them together with two staff members of the Programme to Combat Racism which had planned the visits.

The group met leaders and representative of governments in the USA, the United Kingdom, the Federal Republic of Germany, Japan, France, Switzerland and Belgium, and also met members of the European Economic Community. They also

met churches and church groups in each of these countries, as well as several anti-apartheid groups.

Although the governments visited condemn apartheid, it became clear to the group that it is the economic interests that determine their actions rather than moral considerations. Behind the reluctance to take decisive action against apartheid the group perceived the power of racism in the societies of these countries. One of the arguments given for not applying sanctions is that it will cause violence, but again it appeared to be the element of racism which makes them blind to the realities of the situation in S. Africa.

The group emphasised that the intention behind applying sanctions is not to destroy the economy of the country, to punish it, but they are meant to create pressures to bring them to the negotiating table. Clearly the group had had an impact on those visited, even if they have not made immediate decisions to apply sanctions. Anti-apartheid organisations inside South Africa are urging us to create the conditions conducive to negotiations – and these are the conditions in the statement: there is no way in which they can respond to the call of the world if their leaders are in detention – they must have the freedom to enter into the negotiation process.

The statement was adopted as follows:

Developments in South Africa since the last Central Committee meeting in Hanover show that the crisis in the country has further deepened. Resistance by the oppressed people of South Africa, economic sanctions and diplomatic pressure from the international community have forced the Nationalist Party's government to seek ways out of the worsening social, political and economic crisis in the country. But there is a stark contrast between the government's diplomatic initiatives abroad and the policy of repression at home.

Internationally, the Afrikaaner Nationalist leadership has launched a diplomatic initiative, promising reform, expressing a desire for a negotiated settlement, and calling for an end to sanctions. Even the recent meeting between the state president Mr P.W. Botha and the imprisoned nationalist leader Mr Nelson Mandela must be understood within this context and as part of an exercise to avert sanctions to give further life to the apartheid system.



This mood of apparent reasonableness is shattered, however, when one notes the extent of repression inside the country during this same period of diplomatic offensive by the South African regime:

- The state of emergency was reimposed for the fourth successive year, and about 33 people's organisations remain restricted;
- Hundreds are in detention and many are awaiting trial;
- At least 668 people are under severe restrictions;
- The use of the death penalty against opponents of apartheid has dramatically increased;
- Extrajudicial executions and activities of death squads have grown;
- In general, apartheid continues to generate a climate of repression, violence and violation of human rights.

In the face of such a crisis, the World Council of Churches sent a mission in January/February 1989 to seven capitals whose governments maintain trading relations with South Africa. The mission of the Eminent Church Persons Group (ECPG) was historical and timely. It emphasised the level of concern felt by the churches about the situation in South Africa.

This Central Committee, meeting in Moscow from 16-27 July 1989, therefore:

1. **welcomes** the mission of the ECPG and commends its report, South Africa: The Sanctions Mission, to the churches for study and action;
2. **notes** that it is vital and urgent that conditions be created within South Africa for peaceful participation in the political process by all the citizens of that country by:
  - a) the ending of the state of emergency;
  - b) the repeal of all discriminatory and repressive legislation;



- c) the unconditional release of Mr Nelson Mandela and all political prisoners and detainees;
  - d) the unbanning of all political organisations and the return of all exiles;
3. **notes** that the majority of the people of South Africa are committed to peaceful coexistence and a just future for the country in spite of the conflict of recent years;
  4. **reaffirms** that comprehensive and mandatory sanctions are essential to bring the apartheid regime to the negotiating table and to make apartheid unbearably expensive to maintain;
  5. **applauds** the joint efforts of the oppressed people of South Africa in working for justice, reconciliation and peace for all.

The Central Committee therefore,

1. **calls upon** the member churches at this critical time to intensify their campaign to bring about the end of apartheid,
2. **calls upon** the banking community to deny South Africa facilities for rescheduling its debts or for new loans and credits, and
3. **urges** governments to use all possible means to put pressure on the apartheid regime to end the system and create the necessary conditions conducive for meaningful negotiations.

## VII. Statement on Developments in Europe

A number of proposals were made for amendment. After considerable discussion, the statement was adopted as follows:

1. The Central Committee of the World Council of Churches, meeting in Moscow, USSR, 16-27 July 1989, fifty years after the beginning of the Second World War, welcomes the process of transformation that is taking place in Europe leading to greater cooperation among nations.

In Hanover in 1988, the Committee stated that "there appeared to be the beginning of a new international climate for which the churches have been praying and working for a long time". This is particularly true with regard to East-West relations.

2. The Central Committee notes with appreciation the contribution of the European Ecumenical Assembly (Basel 1989) to the process of "Justice, Peace and the Integrity of Creation" (JPIC) (organised by the Conference of European Churches and the Council of European Bishops' Conference). In its comprehensive final document it called the attention of the churches, among other concerns, to three significant new developments in Europe:

- the Vienna Concluding Document of the Conference on European Security and Cooperation;
- the Single European Act 1992;
- the changes taking place in the Soviet Union and other European countries and the call for a "Common European House".

The Central Committee notes the importance of the Basel Assembly's final document and in particular the new hopes it provides for promoting, along with the Roman Catholic Church, the conciliar process for JPIC. It commends the Basel Assembly final document to the churches for study.

3. The Central Committee notes the importance of the Vienna Concluding Document and in particular the new possibilities it provides for promoting religious freedom, human rights and rights of national minorities
4. The process of integration in Western Europe, accelerated by the Single European Act 1992, opens up new problems as well as possibilities. It is likely to lead to further polarisation of economic relations both within Europe and between Europe and the nations of the South. The Central Committee draws particular attention to the possible detrimental impact of the Single European Act on the most vulnerable sections of society, including migrants and refugees, both within and outside Europe.

5. The important developments taking place in the Soviet Union and other East European countries and the call for a "Common European House" have profound implications not only for Europe but for the whole world. The Central Committee welcomes particularly the processes of 'perestroika', democratisation and 'glasnost' in the Soviet Union.
6. The Central Committee recognises the unique responsibility and contributions of the churches in the context of these developments and encourages them
  - to study carefully and reflect upon the issues that arise from the developments in Europe and their meaning for the witness of the churches throughout the world;
  - to inform and engage local congregations in the follow-up of the Vienna Concluding Document;
  - to promote human rights in general and the rights of national minorities in particular;
  - to give special attention to the rights of immigrants and those who seek asylum;
  - to pray for the healing of the divisions within and between nations.

Ms Kaddu raised an additional question in relation to the discussion on the situation in Europe. She requested that churches of nations in the southern hemisphere be given information about developments in Europe which are likely to affect them, so that they have an opportunity to study it and become aware of the likely impact on their nations and thus be in a position to take steps to respond in an appropriate way. This was agreed.

VIII. The Central Committee was informed of the following actions by the Officers:

A. Message to the China Christian Council

The Central Committee of the World Council of Churches, meeting in Moscow from 16-27 July 1989, has asked us to convey to you cordial greetings of the WCC. We informed



the Committee about the earlier messages from the general secretary to you about developments in your country, and your kind responses to these messages.

Please be assured of the prayers of the churches around the world for the China Christian Council and all the people of China. Along with you, "we pray for the faith which assures us that the visions of the young and the dreams of the aged are not lost to God's memory and will in his good time come to fruition." We are confident that in spite of the present difficulties the aspirations of the Chinese people for justice will be fulfilled.

It was indeed a matter of great joy for us and an event of ecumenical significance to have the representatives of the China Christian Council at the CWME Conference in San Antonio. We believe that our fellowship with one another strengthened by that experience will be further nourished by mutual contacts, prayers and God's blessings. We recall that the churches in China were among the founding members of the World Council of Churches.

We assure you of our support as you continue in your prophetic and pastoral ministry giving hope to people, calling them to repentance and affirming solidarity with the suffering. "Nothing can separate us from the love of God."

The Officers of the WCC Central Committee

B. Cables to the Governments of Sri Lanka and India and to the WCC's member churches in Sri Lanka

1. The Officers of the Central Committee of the World Council of Churches, meeting in Moscow from 16-27 July 1989, appeal to the governments of Sri Lanka and India to take more positive initiatives for immediate negotiated actions that would ensure the withdrawal of the Indian Peace Keeping Force from Sri Lanka and would prevent further violence and violation of human rights in Sri Lanka and reduce tensions in the region.
2. The Officers of the Central Committee of the WCC send greetings to the churches in Sri Lanka in the name of Jesus Christ at this time of political turmoil all over the country. We share your concern about the suffering of the people caused by violence, violations

of human rights and tensions in the region. We deplore the killing of several political and community leaders and many innocent civilians in all parts of the island. We particularly remember their families at this time. We assure you of our continuing support in your humanitarian and pastoral ministry. We uphold all the people of Sri Lanka in our prayers.

The Officers of the Central Committee of the WCC

#### **THE GENERAL SECRETARY'S REPORT ON ROMANIA**

The General Secretary referred to the situation in Romania, and reminded Central Committee members of their recommendation in Hanover in August 1988:

"In view of the present situation in Romania, we note that the General Secretary of the World Council has cabled to member churches in Romania, and that there has not yet been an opportunity for the churches to respond. We therefore request the General Secretary of the World Council in cooperation with the Conference of European Churches, to take appropriate action including the convening of church leaders of the area, to help towards a solution and to report to the next meeting of the Executive and Central Committees of the WCC."

The General Secretary accordingly submitted a report to the Central Committee as follows:

Responses from the Romanian Orthodox Church, the Reformed Church of Romania and the Evangelical Church of the Augsburg Confession in Romania to the cables sent jointly by the General Secretaries of the WCC and the CEC were received in September 1988. The concern raised in the cables related to the implications of the Romanian government's reported decision to demolish about seven thousand villages and replace them with agro-industrial complexes. A further communication was sent to the member churches in Romania on 18 October 1988 expressing gratitude for their responses and informing them that the WCC and the CEC had 'received expressions of concern from several member churches and were also aware of the statements and appeals made by governments and international organisations'.



The central issue was the proposed rural 'systematisation and modernisation' programme of the Romanian government, which had stated that the plan would be implemented only over a long period of time. It affirmed that there was no discrimination against ethnic minorities. Reports indicate that so far very few villages have been affected by the plan.

There has been widespread concern about these plans and about their possible impact on national minorities (Hungarians, Germans, etc), on cultural and architectural preservation, and on human rights.

A report on the Romanian situation was presented to the Executive Committee in February 1989. In light of the information received, the Executive Committee requested the General Secretary:

1. to keep in touch with developments and to reaffirm the prayerful fraternal relationship of the WCC member churches with churches in Romania;
2. to promote and facilitate exchange of visits between member churches of the WCC and the CEC and the churches in Romania;
3. to arrange a meeting of representatives of churches in the area with a view to strengthening ecumenical fellowship in the present context;
4. to prepare a report for the Central Committee.

During the period after the Executive Committee in February, much information has been available on the Romanian government's plans and on the economic and human rights situation. This information has heightened international concern. UNESCO has followed up its particular concern about the cultural and architectural heritage of the areas which may be affected.

The UN Human Rights Commission in March 1989 appointed a 'special rapporteur' to investigate the human rights situation in Romania. During the Conference on the 'Human Dimension of the Conference on Security and Cooperation in Europe' (CSCE) in June 1989 following the Vienna Conference, the Romanian delegation was questioned both



about the situation in the country and about the government's attitude towards implementing the Vienna Concluding Agreement.

Discussions were continuing with the churches in Romania and the region about a meeting along the lines proposed by the Executive Committee in February.

At the invitation of the Romanian churches, Pastor Jacques Maury (France) and Mr Wilhelm Nausner (Austria), representing the WCC and CEC, visited Romania from 8-11 July 1989. Impressions of this visit were shared with the Executive Committee by Pastor Maury. They were impressed with the vitality of the churches in Romania and the strengthening of the ecumenical relations among them. The leaders of the churches in Romania feel that they have the confidence of the ecumenical bodies to which they belong. They are fully conscious of their increasing pastoral and spiritual responsibilities. The WCC and the CEC should be sensitive in their actions with a view to enabling the churches in Romania to utilise to the maximum their possibilities for mission and witness in the country without endangering the 'space' they have.

Mr Maury and Mr Nausner during their travels did not see any villages destroyed. It was felt that anxiety had been caused by the declaration of the plan for 'systematisation'. This, along with the difficult economic situation and resurgence of nationalism, has led thousands to flee to Hungary and West Germany as refugees or as migrants to the West.

The resurgence of nationalism and problems resulting from it cannot be seen in isolation from similar problems manifested in different parts of Europe and the rest of the world. The phenomenon needs careful analysis as it has serious implications for the witness of the churches around the world.

Humanitarian assistance is provided to the refugees from Romania by the churches in Hungary with the support of CICARWS and several church-related agencies.

In a joint declaration made on 8 May 1989 by the heads of the Orthodox, Reformed, Lutheran and Presbyterian Churches in Romania, addressed to the WCC and the CEC, they affirm the freedom they have for mission and witness in Romania.

They emphasise the value of their collaboration with and support from the ecumenical organisations they belong to. There is a common conviction that what might be considered undue interference from outside may be detrimental to the interests of the churches.

International concern on the Romanian situation continues. We hope that Romania will respond to this concern and the situation will become normal. Several of the issues have to be solved by bilateral cooperation between Romania and Hungary at the political level.

The actions of the WCC on Romania should reflect both sensitivity to the churches in Romania and concern for human rights in the country. In conformity with the earlier actions of the Central and Executive Committees, the WCC should, in cooperation with the CEC and the member churches in Romania,

- a) **reaffirm** the prayerful fraternal relationship of the member churches of the WCC and the CEC with the member churches in Romania;
- b) **continue to monitor** the situation carefully assessing all available information;
- c) **promote** exchange of visits and meetings between churches in Romania and other member churches of the WCC and the CEC;
- d) **continue to be concerned** about human rights and especially follow the efforts made in the framework of the Vienna accords;
- e) **continue to support** the churches especially in Hungary in their work among refugees.

Considerable discussion took place. Mr Thompson moved the following resolution:

that the Central Committee direct that a public statement on the situation in Romania and its neighbouring states be drafted for discussion and action by Central Committee.

The motion having been seconded by Mr Thorogood, Mr Thompson said he accepted the report of the General Secretary but did



not accept that this was all that could be done. He felt that Central Committee should assert its right to suggest additional steps that might be of help. If this action were accepted, he would ask that the Committee on Public Issues be augmented by persons from the area.

Rev. Zoltan Albu, an observer from the Hungarian Reformed Church in Romania, said that his church, together with churches of other confessions, are able to maintain their religious, cultural and ethnic characteristics since there is no religious discrimination in Romania. No congregation or church of the Hungarian Reformed Church has been destroyed, although a number of pastors have left Romania. In his opinion the current problems should be solved between Romania and Hungary and he urged Central Committee to accept the General Secretary's report on the situation.

Bishop Toth had mixed feelings about the report which he felt was too general and contained little of substance. The main point for him is that of human rights violations and restrictions faced by the ethnic minorities. He regretted the team had not been able to visit persons other than the church leaders in Romania, since both sides of the situation should be heard. He supported Mr Thompson's proposal.

Metropolitan Pankraty supported the General Secretary's report, and urged the ecumenical community to express confidence in his judgement on this matter. The brothers and sisters in Romania should have freedom to carry out their full religious and ecumenical life and make a constructive contribution.

Bishop Nagy reiterated that the issue was one of human rights, and that there are between 25,000 and 30,000 refugees in Hungary who have left Romania at the risk of their lives. If the situation was normal, why had they left their homes? The 'systematisation' process means that the diversity of the minorities will gradually die out and disappear. These ethnic peoples had lived in peace for centuries and should be allowed to stay there. He urged that there be a public statement.

Bishop Nifon regretted that his first intervention as a member of Central Committee should be on a controversial issue of this nature. He felt that the situation had been clearly presented in both the General Secretary's report and in the testimony of Mr Albu of the Hungarian Reformed Church.



He expressed the hope that wisdom and the ecumenical spirit would prevail in taking a decision aimed at permitting peace and reconciliation rather than conflict and tension.

The General Secretary referred to Mr Thompson's motion and indicated that the proposed action included urging the churches in Romania and Hungary to arrange a meeting between their leaders to gain more understanding of the situation and to share pastoral concern; and asking member churches to ask governments to seek progress on human rights in developing diplomatic and economic relations. He did not feel a separate motion was required.

Mr Thompson disagreed and asked that Central Committee take formal action in the form of a separate motion. Metropolitan Chrysostomos of Peristerion said he would prefer that there not be a vote as a division within the Council should be avoided.

The Central Committee voted against Mr Thompson's motion by 78 votes, with 33 in favour and 10 abstentions. The Committee agreed to receive the General Secretary's report.

## REPORT OF THE COMMITTEE ON THE GENERAL SECRETARIAT

Ms Skuse presented the report, referring first to the responses to the reports of the Moderator and the General Secretary (see page 20).

### I. APPLICATIONS FOR MEMBERSHIP AND AFFILIATION

#### A. Kiribati Protestant Church (KPC)

The Committee on the General Secretariat recommended that Central Committee approve the application for membership of the Kiribati Protestant Church.

Mr Faa'alo said this application reflected the desire of the churches of the Pacific region to become more deeply involved in the life and work of the WCC. The KPC is a member of the Council for World Mission and of the Pacific Conference of Churches and is thus already involved ecumenically. As a former member of this church, Mr Thorogood also spoke in support of the application.

The Central Committee agreed to the recommendation.

## B. Melanesian Council of Churches

The Committee recommended that the Central Committee approve the application for affiliation of the Melanesian Council of Churches.

The Central Committee agreed.

## II. PROGRAMME ON THEOLOGICAL EDUCATION AND ECUMENICAL INSTITUTE, BOSSEY

After studying the matter of a possible joint future of the Ecumenical Institute Bossey and PTE (see Appendix IV), the Committee recommended that the Central Committee:

- a) encourage the two Commissions to continue their thinking, planning and working towards the possibilities of a common future, and to present a progress report to the next Central Committee or Executive Committee meeting;
- b) request the General Secretary to circulate a job description with the title 'Director of the Ecumenical Institute Bossey and the Programme on Theological Education', given the fact that the two directors will have completed their term of service by 30 June 1990. The main task of the new Director will be to work with the Bossey Board and the PTE Commission on the vision and restructuring of a new joint programme and eventually, when established, to ensure the implementation of the new programme and effective allocation and use of the staff, financial and residential resources;
- c) ask the Committee on Programmatic Reorganisation to see that this proposal be integrated into any programmatic reorganisation of the WCC.

Prof. Than reminded Central Committee of the emphasis in the past on the fact that the work of Bossey should not be confined to Switzerland but that its programme should be enabled to reach other parts of the world as well. He hoped the new programme relationship would not change this emphasis. Ms Skuse said that this concern was being taken into account.

With this assurance, the Central Committee approved the recommendations.

### III. ECUMENICAL PARTNERSHIP IN NEWS AND INFORMATION (ENS)

The Committee on the General Secretariat examined the report on the Ecumenical Partnership in News and Information.

There was general agreement that more effective communication of ecumenical news to the media was needed, and that the proposed partnership offered new possibilities in this regard. However, a number of questions were raised. These pertained to the independence and editorial control of the proposed news service, the need for continued interpretation and advocacy of WCC concerns and activities, accountability and financial implications.

After discussion of the Committee and clarification by members of the Communication Department and the Communication Committee, the Committee felt there were both clear advantages and some potential dangers in the proposal, but that the dangers could be avoided by careful planning. The Committee therefore recommended that the Central Committee:

- a) **approve** in principle the establishment of an Ecumenical News Service, along the lines discussed, with other ecumenical and confessional organisations;
- b) **request** further elaboration and clarification of the proposal to be presented to the Central Committee at its meeting in March 1990 in Geneva;
- c) **request** a more detailed budget and timetable for implementation of the project, and a report on consultations with potential partners.

The Central Committee approved these recommendations.

### IV. RESPONSIBILITIES OF WCC MEMBERSHIP

The Committee examined the proposal for a new Rule II to be included in the Rules of the WCC, and proposed the following amendments:

- In the first paragraph, the first sentence to read:  
Membership in the World Council of Churches signifies faithfulness to the basis of the Council, fellowship in



the Council, participation in the life and work of the Council, and commitment to the ecumenical movement as integral to the mission of the Church.

- In point 5 a), after "WCC programmes", to read:  
and publications and staff (and to delete the rest of the sentence).
- In point 6, to delete the words "Executive or".

With these amendments, the Committee recommended that the Central Committee approve the proposed new Rule II (see Appendix V ).

The Central Committee approved this recommendation.

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The following items were received for information:

#### V. EL ESCORIAL FOLLOW-UP

The Committee on the General Secretariat discussed the progress report and noted with satisfaction the changing attitude in many churches and the growing awareness with regard to the issues of ecumenical sharing and equal partnership relationships. Concerning follow-up within the WCC, the Committee noted that the Regional Resource Sharing Groups were no longer a joint undertaking of the sub-units and encouraged the sub-units to continue the effort of coordinating their activities in the regions through such regional groups. The Committee expressed its joy at the considerable progress made by the churches regarding the reception and implementation of the results of El Escorial in the short period since the conference and the action of the Central Committee in Hanover.

#### VI RELATIONS WITH THE ROMAN CATHOLIC CHURCH

After reviewing the present state of WCC-RCC relationships, the Committee on the General Secretariat

- a) noted with gratitude the progress of local, national and regional cooperation between the Roman Catholic Church and member churches of the WCC which finds an

important expression in the increasing number of RC participation in some NCCs and regional councils of churches;

- b) expressed its hope that the Sixth Report of the Joint Working Group will be ready for the Central Committee meeting in March 1990 and will offer new perspectives on significant steps for the future in the field of relations between the Roman Catholic Church and the WCC on the global level;
- c) expressed its gratitude for the active participation of the Roman Catholic Church in the preparations for the World Convocation on JPIC, as well as its strong hope that the RCC will soon officially confirm its participation in the event itself.

#### PROGRAMMATIC REORGANISATION OF THE WORLD COUNCIL OF CHURCHES

Metropolitan Gregorios, as moderator of an ad hoc committee appointed by the Executive Committee at its meeting in February 1989 to look into the question of programmatic reorganisation, presented a report on the subject on behalf of the Executive Committee. This report was considered in detail by the Committee on the General Secretariat, and was also on the agendas of the Unit Committees (Appendix VI).

At a later session, Ms Skuse presented the recommendations from the Committee on the General Secretariat as follows:

The Committee on the General Secretariat gave considerable attention to the report of the Executive Committee on Programmatic Reorganisation of the WCC. All three Units also considered the document and submitted comments to the Committee on the General Secretariat.

The Committee presented the following proposals to the Central Committee for action:

- a) that the Central Committee set up a Committee on the Programmatic Reorganisation of the WCC, whose task would be:
  - to study the programmatic life of the WCC;

- to bring proposals for programmatic reorganisation to the March 1990 meeting of the Central Committee. The Committee should be as representative as possible taking into account the El Escorial recommendations on women and youth;
- b) that the Central Committee receive with appreciation the document on Programmatic Reorganisation. It further proposed that this document, together with comments from the Committee on the General Secretariat and material submitted by the Units, be referred to the newly established Committee on Programmatic Reorganisation and used as basic tools for its work;
- c) that the Central Committee request the General Secretary to develop a process of consultation on:
  - the common understanding and vision of the WCC;
  - the relationship of the WCC to its member churches;
  - the relationship of the WCC to non-member churches and other Christian groups.

Due consideration should be given as to how Seventh Assembly might contribute to this process.

There was a full discussion on the question of whether or not to enter into a process of reorganisation of the Council at this time.

Mr Thompson referred to his involvement as a member of the Structure Committee in 1971 which had set up the present unit structure. The concerns expressed today were the same as those raised at that time and they had been taken into consideration. He was convinced that the purposes of the Council could be achieved with the present structure as long as it has the benefit of an efficient central management organism. He questioned the timing of a new process of reorganisation at a time when human energy and resources should be directed towards preparations for the assembly. However, if it were decided to proceed, he proposed that membership of the Committee on Reorganisation should not include persons who were involved in the 1971 process, and to ensure objectivity it should not include moderators of units or those who may have a conflict of interests.



Mr Buevski felt that the 1971 reorganisation process had been too arbitrary and stressed therefore that the problems should now be faced seriously in order not to repeat the mistakes of the past. There was however much in the present structure which should be preserved, and he did not share the view that sub-units were too independent as they should have some decision-making role. In the future work of the Council the accumulated experience of the past should be taken into account.

Archbishop Habgood felt that some reorganisation was required but considered that it was essential for any review to be done objectively by persons from outside and certainly not by people involved in the present structure. He suggested that Central Committee look at the possibility of employing an external consultant to help in the process. He proposed, and several speakers agreed, that points (a) and (b) above be deleted and that point (c) be approved as a beginning to the process.

Ms Japhar agreed that it was not sufficient to look at the short-term but rather at the long-term needs of the Council, especially in view of the financial situation and the need to use our resources more efficiently, and in view of the constraints that are likely to occur in the coming years. Bishop de Souza asked whether the vision of the WCC should not be informed by the perception of the member churches. He felt that a review process should be built in to enable continuing flexibility and adapting to new programmes and situations. Mr Lodberg said that NCCs should be included in the consultation process with member churches.

Metropolitan Chrysostomos of Peristerion said that the Church of Greece would be in favour of a reorganisation of WCC structures but their concern would be the doctrinal concept according to which any reorganisation were carried out. He felt that the first task was rather to enable a clear theological, biblical and ecumenical basis of WCC programmes. He referred to 'certain unilateral changes that have been made to programmes in order to accommodate certain ambitions of certain ecumenical groups' and felt that this kind of approach has had a negative influence so far as credibility and the good image of the WCC are concerned, as well as having a bad impact on the unity of the WCC. First of all there has been a non-methodological division of the work, secondly he felt the WCC is inclined to change

programmes before they have been concluded. Due to such programme changes the WCC is suffering from divisions with regard to the role of Central Committee, commissions, working groups, vis à vis the role of the Programme Units.

Ms Armstrong felt that all three recommendations should be retained. We have Gospel imperatives which have to be experienced through such themes as JPIC, which is such a large concept and should not be divided into small sections. We need to find a new way of relating to one another rather than to create a new structure. She warned that if financial restraints was the problem, cutting back on commissions would reduce the involvement of people in the WCC's work. She too urged the inclusion of NCCs in the consultation process proposed with the churches.

Mr Fuligno underlined the importance of keeping a place for the small churches so that they are enabled to play their part in the universal church. The openness of the ecumenical movement must be retained. Mr Supit did not feel that a reorganisation was necessary but rather there was a need for better overall coordination between the units and the general secretariat. It would be proper to wait until after the appointment of a new general secretary before any substantial reorganisation is undertaken.

Dr Tsetsis agreed that the present unit structure could be terminated in favour of smaller administrative units, but he did not think this should be attempted before the assembly. It would be meaningless to change the structure without a prior in-depth discussion on the vision of the WCC.

Prof. Eck spoke as moderator of a working group which had tried to work together with other commissions and working groups. She felt that more could be done within the present structure and that it could be used better to serve the purposes of the Council. Any reorganisation should be conceived in terms of adjustment rather than as restructure.

Mr Richardson agreed that the vision and mission of the WCC should be redefined and more clearly articulated. Prof. Than urged that a strategy of ecumenical cooperation should be evolved to enable different parts of the world to feel part of the decision-making processes of the Council.

Mr Thorogood spoke in support of the three proposals. A complex body like the WCC can become so diffuse that is



difficult both for those inside it and those in the churches. Clarity was needed on the relationship between the Central Committee and the commissions and working groups, as well as a clear statement of the precise purpose of CC itself. As a member of the ad hoc group set up by the Executive Committee, he paid tribute to the work done both in the group and by the staff.

Justice Kok spoke in support of programme reorganisation but did not agree about the proposed way of implementing it. He submitted an amendment to proposal (a) as follows:

that the Central Committee, at its Moscow meeting in July 1989, set up a small group of persons with expertise of programmatic reorganisation to study, together with an outside professional adviser to be appointed by the group, the programmatic life of the Council...

Mr Voksoe supported the recommendation in view of the new programmatic thrusts and ideas that would come out of the Canberra Assembly. He also considered it unwise for a new Central Committee to be faced with a task of restructuring. One reason why the present structure does not function adequately is that certain new thrusts and relationships with Christian World Communions for example do not fit into it, and action should be taken before the assembly. Bishop Kruse agreed, and although he felt that the dead-line was too short for final decisions, some inventory of the problems could be made before the assembly. Mr Rogers also spoke in support of reorganisation. Prof. Smolik felt that the Programme Guidelines Committee of the Assembly might set up a process to review priorities.

The General Secretary expressed appreciation to those who had contributed to the debate. He emphasised that we were aiming at some programmatic reorganisation rather than a process of restructuring, in order to have more flexibility to respond to the challenges from the assembly. He agreed about the difficulty of making priorities, and the lack of central management mentioned by several speakers, but it is necessary to find how best to cooperate while leaving space for creativity. He stressed his two main concerns: the need to have capacity to relate more closely to the member churches as well as to non-member churches, Christian World Communions and so on, and secondly the need for some kind of mechanism such as a specific group of people who can take



note of what is going on, and who can help us by creative criticism to see what adjustments are necessary. If some modest reorganisation can provide flexibility as we approach the assembly, and more ability to relate to what is going on in the world, it will greatly improve our situation.

Justice Kok's amendment regarding a professional adviser was tabled for discussion in the closed session during which the special Committee would be appointed (see page 132).

The Central Committee voted in favour of recommendation (a) by 64 votes, with 33 against, and 3 abstentions; it also approved recommendations (b) and (c).

## SEVENTH ASSEMBLY

Dr Post introduced the reports of the Assembly Planning Committee (APC) which had met in Canberra 31 March - 6 April 1989, and in Moscow on 16 July. He expressed gratitude for the good work being done by the members of the APC, the Geneva staff and those working on the preparatory process in Australia through the National Coordinating Committee and the Canberra Churches Assembly Committee.

The reports of the APC and of the Assembly Worship Committee (AWC), which had met under the leadership of Grand Protopresbyter Georges Tsetsis, had been considered by the Committee on the General Secretariat and also shared with the Unit Committees for comment.

Ms Skuse, moderator of the Committee on the General Secretariat, presented its report on assembly matters as follows:

### I. ASSEMBLY PLANNING COMMITTEE (APC)

#### A. The local context

The purpose of choosing Canberra as the venue of the APC meeting was to meet the local churches and people, to get to know the city and to see and experience the facilities of the Australian National University and the National Convention Centre.

It was agreed that plenary sessions of the assembly would take place in the exhibition hall of the Convention Centre

there being no adequate facility at the university. Some of the Visitors' Programme will also take place there. Shuttle buses will be organised for transport between the university and the Convention Centre. It is about a half-hour walk for those who prefer to do so.

The university offers a beautiful setting and excellent facilities for the assembly programme and comfortable accommodation for 2000 participants.

## B. Theme, sub-themes and issues

The APC approved a basic statement on the theme, sub-themes and issues (see Appendix VII). This should be considered as a basic working document for the preparation of the assembly and its study and discussion in the churches encouraged.

The APC approved plans for an Inter-Orthodox Consultation on the assembly theme to be held in Crete in November/December 1989, which will bring together a representative group of Eastern and Oriental Orthodox theologians, clergy and lay persons, men and women.

The APC agreed on the following interpretation of the process for work in the four sections of the assembly, each of which will deal with one of the four sub-themes.

### 1. The task of the sections

In previous assemblies sections worked on specific issues on which issue papers or drafts were prepared in advance. At Vancouver there were eight "issue groups" that worked quite distinctly from the theme discussions and which reported on their issues to the assembly.

At Canberra, greater theological coherence will be sought by keeping discussion and Bible study on the sub-themes together with discussion on issues. Sections will be the place where theological reflection on the sub-themes, Bible studies and issue discussions are integrated. Each of the four sections of the assembly will therefore have one of the sub-themes as the focus of its work.



## 2. Process

- Each section will work on the basis of an annotated agenda;
- The theological implications of the sub-theme and the issues that arise from it will be presented in section plenaries;
- Biblical passages related to the sub-themes will be studied in the section and sub-sections and related to the issues;
- Each section will divide into a number of sub-sections to discuss the issues pertinent to the sub-themes;
- An integrated report of each section will be prepared. Yet to be decided is whether the four sections should present four reports or one integrated document to the assembly;
- Programmatic guidelines for future work of the WCC would emerge from the section work (and be integrated for reporting to the assembly probably by a special group or committee).

## 3. Preparation

- Some theological reflections on the sub-themes are contained in the basic theme/sub-theme statement referred to above, together with summaries of issues that arise from each sub-theme.
- During the first week of October 1989 there will be a consultation/ workshop in Switzerland on the sub-themes and issues. Its task will be to elaborate further the theological content of the sub-themes and to develop commentary on the issues, thus initiating the drafting of annotated agendas for the sections.
- Following the workshop the preliminary papers will be refined for consideration by the APC and proposed to Central Committee in March 1990. The papers will then be finalised for publication and distribution to member churches and assembly participants.

#### 4. Some implications

- There will be no itemised list of issues, but a cluster of inter-related issues under each sub-theme to be considered by the section and its sub-sections.
- WCC sub-units and programmes will contribute to the work of all the sections, though they may find some sections closer to their focus than others. No sub-unit or programme should find itself identified with only one section.
- Careful work will need to be done on how the results of programmes and world consultations/conferences will contribute to the process and work of the sections.

#### C. Programme

1. The draft programme schedule putting into daily form the elements of the programme approved in 1988 by the Central Committee will be reviewed and revised by the APC and submitted again to the Central Committee in March 1990 for approval.

The Committee on the General Secretariat recommended that the Central Committee approve the draft programme schedule as a basis for further planning and ask the APC to bring a further report to its next meeting.

This was agreed.

2. The plenary sessions are envisaged as follows:

- |            |  |
|------------|--|
| 7 February | <ol style="list-style-type: none"> <li>1. Opening actions, welcomes;<br/>Report of the Moderator of Central Committee (dealing with the life and work of the WCC since Vancouver)</li> <li>2. Report of the General Secretary (focusing on the vocation of the WCC in today's world)<br/>Preliminary finance report, election of committees</li> </ol> |
| 8 February | <ol style="list-style-type: none"> <li>1. Discussion of Moderator's and General Secretary's reports</li> <li>2. Presentation of Assembly theme</li> </ol>  |



3. Presentation of sub-themes, as an introduction to the work of the sections
4. "The Spirit speaks to the churches": listening to concerns of the churches around the world "to hear what the Spirit is saying to the churches" and how the signs of the Spirit are active in their lives

11-16 February (days and time to be decided)

1. "The state of the unity we share and the unity we seek"
2. "Covenanting for life: justice, peace and the integrity of creation" (results of the JPIC process and the World Convocation)
3. "Churches in solidarity with women": sharing the programme and activities underway in view of the objectives of the Decade
4. "Sharing our life - towards a new community": an understanding of mission and service as the way in which the church as community (koinonia) serves and witnesses in today's world
5. Presentation of two issues which illustrate power and powerlessness as seen from perspectives within the region: land rights of indigenous peoples as experienced by Australian Aborigines; nuclear issues as experienced by people in the Pacific
6. First report of the Nominations Committee

18-20 February Business sessions: reports, elections, etc.

The Committee on the General Secretariat recommended that the Central Committee approve the plan for plenary sessions as outlined above and asked the APC to bring a further report to its next meeting.

This was agreed.

3. The APC is working on an effective way of facilitating the assembly's task of reviewing WCC work since the last assembly and giving priorities and guidelines for the future.
4. Moderators of sections, sub-sections, committees, Bible study groups, regional meetings, etc. will be chosen from among the delegates as far as possible in September 1990 in order to have time for briefing and preparation.
5. There will be a public worship event in Canberra on the first Sunday of the assembly and visits to local congregations on the second Sunday, both organised by the Australian and Canberra committees.
6. The Australian churches will present themselves in other ways than in a plenary session (exhibit, book, Sunday event, etc);
7. Consideration should be given to setting time aside for youth concerns and issues.

#### D. Children's participation

The APC affirmed the importance of the presence and participation of children in the assembly which is envisaged as follows:

1. There will be a programme for children of school age throughout the assembly for children of participants and volunteers, which might also include Canberra children. Day-care for younger children will also be provided.
2. In addition, there will be a special camp near Canberra for 5-7 days during the period 8-15 February for children of 10-12 years of age. During this time, children will be able to participate in assembly worship and make a contribution to other assembly programme events. The children at the assembly would participate in this camp together with others who would come to Canberra specially for it. The latter should be as diverse and representative a group as possible of Australian ethnic, national and cultural backgrounds, including Aboriginals.



## E. Aboriginal participation

During its Canberra meeting the APC received the visit of a group of representatives of Aboriginal Australians. The Committee recognised the priority that must be given to their presence and participation in the assembly and the important place that their concerns will have on the agenda. In this connection, the WCC consultation on the land rights of indigenous peoples held in Darwin, Australia, in May 1989 is of particular significance.

At its 16 July meeting, the APC reaffirmed its commitment to the strong presence and participation of the Aboriginal peoples of Australia in the assembly. Together with the Australian assembly committee and Aboriginal representatives, it will seek ways of implementing this. Provision will be made for the most effective possible presentation of Aboriginal concerns and culture. As the original owners of the land, Aboriginals will welcome the assembly to Australia on the opening day.

Aboriginal Australian representatives have been invited to participate in the consultation on the assembly theme in October 1989, the Assembly Worship Committee meeting in November 1989 and the APC and Central Committee meetings in 1990. It is hoped that this will lead to their full participation in the worship and programme of the assembly. The APC has asked the General Secretary to ensure that a significant number of Aboriginal people are invited to participate fully in the assembly.

## F. Visitors' Programme

The Australian and Canberra committees are committed to giving priority, after the assembly itself, to the Visitors' Programme. The following preliminary plans for this programme have been endorsed by the APC as a basis for further planning.

### 1. Venue

The main location for the Visitors' Programme will be the National Convention Centre. Other locations in Canberra may also be used. For attendance at assembly plenary sessions there will need to be a system of rotation. Closed-circuit TV transmission to the Con-

vention Centre theatre will be explored for the sake of visitors unable to have seats in the plenary hall.

## 2. Programme

According to the draft programme, there will be the possibility of 18 visitors' programme sessions in addition to the plenaries. It is planned to follow closely the themes and issues before the assembly.

## 3. Registration

Both full-time "accredited" visitors and shorter-term "daily" visitors are expected. In order to have a good balance, the number of Accredited Visitors from Canada, the USA, New Zealand and Australia will be limited, with quotas set by agreement among them.

Visitors who wish to apply from these countries will be screened and approved by the appropriate bodies in their countries. Visitors from other parts of the world will apply to Geneva. In all cases screening should take into account the usual balances.

## 4. Planning

The Visitors' Programme will be planned by an Australian committee working closely with Geneva staff.

## G. Communication

The Bible studies on the theme are available in English and translations in other languages are being prepared. It is hoped that these will be used widely in the churches and particularly at the local level in preparation for the assembly.

Three issues of The Ecumenical Review are planned on the assembly: the July 1989 issue is on the Holy Spirit; the next (in October) will be on the main theme; the January 1990 issue will deal with the sub-themes. Other publications being planned include a volume containing the best articles from these issues of The Ecumenical Review, a book on Australia and Australian church life, a "popular" book on the theme and the Vancouver to Canberra report. In addition there will be a set of posters and audio-visual materials about the assembly.

A review of the policy regarding language use at the assembly is underway in recognition of the need to enable fuller participation by persons who would prefer to speak in other than the five official working languages.

## H. Preparation

There will be a series of pre-assembly regional meetings to reflect on the significance of the assembly theme in the regions, to prepare the churches for a meaningful participation through their delegates, to consider issues to be brought to the Seventh Assembly, and to strengthen ecumenical links among the churches of the region and their delegates.

The Central Committee encouraged member churches and other churches and organisations which will be represented at the assembly:

- to engage as from now in their own preparations for the assembly and in preparing their representatives;
- to give serious attention to the theme, to study the document on the theme and sub-themes approved by the APC and to send comments to the General Secretary;
- to make full use of the Bible studies and encourage their use throughout their constituencies.

## I. Associated events

A number of proposals have been made for other events in conjunction with the assembly, such as a conference for theological students/educators, a youth conference, film festival, etc. Such gatherings will enhance the assembly and widen its scope, but it is essential that there be coordination with the assembly planning process.

\* \* \*

Ms Skuse also reported the following additional points on behalf of the Committee on the General Secretariat:

1. The Committee on the General Secretariat welcomes the resolution of the Australian Catholic Bishops'



Conference "that the Catholic people of Australia be encouraged, in cooperation with their local bishops, to collaborate by whatever means are possible and appropriate so as to contribute to the success of the World Council of Churches Seventh Assembly", and wishes to thank the Catholic bishops for their support.

2. The Committee on the General Secretariat received a number of recommendations from the Unit III Committee regarding the participation of women and youth which have been referred to the APC.
3. The Committee on the General Secretariat reiterates the intention of the APC to plan for visits to churches by assembly participants on the way to or from the assembly, especially in Southeast Asia, New Zealand, the Pacific and in Australia. A specific request has also been received from Aborigines for visits to some Aboriginal communities in Australia in conjunction with the assembly. The APC will bring a further report and proposals to the next meeting.
4. The Committee on the General Secretariat urges all member churches that have not yet done so to name their assembly delegates as soon as possible so that they can be involved in assembly preparations.
5. The Committee on the General Secretariat was pleased to hear that use of an Asian language as a working language of the assembly is under consideration.

There was considerable discussion on the report of the Assembly Planning Committee:

Archbishop Habgood made reference to the draft programme and wondered whether it was wise for the first sub-section meeting to take place only on the afternoon of the third day. In Vancouver the smaller grouping represented by the sub-section had proved to be a lifeline for those new to an assembly who found themselves lost, and perhaps it was too much to start with six plenaries. This request was referred to the staff and the APC for reconsideration.

Ms Skarrie-Elmquist said it was difficult for the churches to send names of younger delegates too long in advance, and asked whether it was possible for a church simply to

indicate that a young person would be appointed nearer the time when giving the names of its delegation. It was noted that the age limit is lower this time in an attempt to ensure that younger delegates are still under 30 at the time of the next assembly.

Dr Crow urged that the Central Committee should also have an opportunity for in-depth discussion on the assembly theme and proposed that this take place at the meeting in March 1990. In noting this suggestion on behalf of APC, Ms Skuse urged members to plan discussions on the theme in their churches.

Mr Blei felt that the statement on the theme and sub-themes was unclear in its structure. Ms Skuse noted that this is a working document and will be worked on further at the consultation in October 1989. The recommendation is that people are invited to send comments to the General Secretary.

In response to a question, it was clarified that, according to United Nations usage, the term "indigenous peoples" refers to original inhabitants of the land who have been victimised by later colonisation.

Dr McCloud expressed concern at the lack of reference to the voice and perspectives of youth in the assembly. He felt that we are not fulfilling our own commitment to the formation of future ecumenical leaders unless greater attention is given to the youth and their concerns. Ms Skuse noted that the APC report did make reference to setting time aside for youth concerns; she mentioned the pre-assembly youth meeting as well as a meeting of Australian youth and was confident that the APC would give attention to this.

Mr Nyomi, representing the Youth Working Group, also urged a more direct commitment to ensuring full participation of young people in the life of the assembly, and asked about the possibility of team visits for young people. Ms Skuse said the local youth committee was involved in these plans, and that the proposals from the Unit III Committee had been passed on to the APC for its careful attention.

In response to a question about the idea behind the plenary "the Spirit speaks to the churches", Ms Skuse said the idea was to gather up concerns that come up in the regional and sub-regional meetings which are taking place before the assembly. No clear-cut plans were yet in hand.



Metropolitan Chrysostomos of Peristerion felt that it was not appropriate to give too much attention to the participation of children in an event such as the assembly. Ms Skuse said that there were unlikely to be a significant number of children but pointed out that some delegates would not be able to come unless they could bring their families.

\* \* \*

On the recommendation of the Committee on the General Secretariat, the Central Committee received the report of the Assembly Planning Committee with gratitude.

## II. ASSEMBLY WORSHIP COMMITTEE (AWC)

The Assembly Worship Committee met in January 1989 in Crêt-Bérard, Switzerland, and will meet again in Canberra in November 1989.

Its conclusions were summarised as follows:

### A. Worship resources

- The assembly should have a new worship book, with a life expectancy well beyond Canberra, the style of which should be more modest than that of the Vancouver book.
- The music content should give priority to short melodies which are easily remembered and used. Significant place should also be given to ecumenical favourites which are part of our traditions. The music for Canberra should be made available to member churches in advance with a cassette to help in the learning of new music.
- The worship life of the assembly needs to be explained to participants in the assembly work book. In addition the daily worship possibilities need to be printed in a separate pamphlet.

### B. Human Resources

In addition to the AWC, animators and staff, a team of stewards should be recruited for their interest and knowledge in worship.



From the local churches a choir and orchestra/instrumental group need to be formed to provide a permanent resource for worship animation.

### C. Liturgical Moments

1. Daily worship would include four elements: morning worship; midday meditations - simple in style - not preaching; openings and closings of sessions; end of day worship - possibly organised by Canberra churches
2. Special Events: Opening worship; Closing worship; Shrove Tuesday/Ash Wednesday - perhaps covenant service linked to JPIC and/or San Antonio; two Sundays - one with local congregations, one as a public witness, to be discussed with the local committee.
3. Early morning eucharists according to different traditions can be arranged.

### D. Symbols and Symbolic Actions

Strong symbolic actions, which should be non-verbal as much as possible, need to be designed for the special worship events. Certain principles concerning the use of symbols were agreed.

1. Different confessions observe the liturgical calendar with very different symbolic responses (e.g. Ash Wednesday).
2. Symbolic actions need to be culturally integrated and relevant; e.g. observance of Ash Wednesday needs to be carefully linked with the grief and pain of the people around.
3. Symbols and symbolic actions need to be in proportion to the events. Short acts of worship such as the morning worship need modest symbolic actions; "special events" can be more adventurous.

## E. Music

### 1. Guidelines for the selection of music

- a. Ecumenical legacy: existing material already tested and known through previous assemblies, world meetings, regional meetings and workshops.
- b. Geographical and cultural contexts must be broadly represented. Whilst the proportions of material available from each region varies, all regions must be included.
- c. Confessional traditions: Member church traditions (Orthodox and Protestant) together with Roman Catholic, Pentecostal, indigenous and contemporary movements.
- d. Languages: French, English, German and Spanish and other national and indigenous peoples' languages.
- e. Thematic content: Material should relate to and develop the theme and sub-themes.
- f. Liturgical drama: Material related to the liturgical year (especially Lent) and to the doctrinal emphases of the theme.
- g. Other criteria: ecumenical favourites; new compositions; participatory; enhance/encourage symbolic expressions; singable, danceable music; strong texts.
- h. All material must be tested by the AWC and tried out with other groups to ensure its singability.

### 2. Process for Collecting, Testing and Sharing Material

The music sub-group screened nearly 300 songs and selected 70 items for further consideration. A letter was sent to the churches and network of contacts built up through the RCL workshops requesting materials on the theme.

The music sub-group will meet in August in Geneva to screen and test new materials and prepare for contacting local churches, musicians and choirs in November in

Canberra. It also plans to meet six days prior to the AWC meeting in Canberra in November in order to test the material with local congregations, work on the beginnings of an assembly choir and record a cassette of some of the new music for distribution with assembly preparatory material.

#### F. Liturgical Texts

The following classification of material was agreed: calls to worship, invocations, affirmations, litanies, intercessions, praise, confession, benedictions. Material is being solicited and collected in all the official languages where possible.

#### G. Inclusive Language

The AWC will develop guidelines (as has the APC) for the use of language in a way which is sensitive to the different cultural and contextual connotations that the words we use have for different people and church traditions.

#### H. Eucharistic Celebrations

The committee agreed that the assembly should have two major celebrations – one according to the Orthodox tradition, and one following the Lima Liturgy. In addition there will be daily celebrations as may be requested by different confessional groups.

\* \* \*

Archbishop Keshishian was concerned about the reference to inclusive language in the AWC report. This is a very important and sensitive issue which needs careful study. The doctrine of the Trinity is found in the constitutional Basis of the WCC, and any attempt to introduce any change in language may harm the fellowship of churches in the Council. Secondly, if the question of language is placed in the context of the churches in solidarity with women, wrong conclusions can be reached and further complications created. It is a cultural problem and should be dealt with in terms of how we translate our ecumenical terminology into different cultures.



The General Secretary responded that a study on this issue had been requested by Central Committee at its Hanover meeting, but because of the amount of work involved it was felt that a full study cannot be undertaken before the assembly. For the sake of assembly preparation therefore certain guidelines have been agreed which affirm that the biblical texts and early creeds be adhered to. At the same time we have to recognise creativity and people must be encouraged to try to express their faith in today's language. After the assembly the discussion will continue.

Dr Wilson felt that the issue of inclusive language was not only cultural but a deep-seated theological one.

Dr Tsetsis, moderator of the AWC, expressed sympathy with this concern and mentioned the interim guidelines for inclusive language in assembly documents which will be applied also in the worship life of the assembly.

Ms Mayland thanked Archbishop Keshishian and Fr Tsetsis for their sensitive words. Nevertheless she hoped that consideration would be given to those of other traditions within our fellowship who, while valuing the doctrine of the Trinity, have found their own ways to describe it and some of this language may be helpful for us today.

The report of the Assembly Worship Committee was received by the Central Committee as a basis for further planning.

#### REPORT OF THE COMMITTEE ON UNIT I: FAITH AND WITNESS

Metropolitan Antonie introduced the report of Unit I, stressing the importance of giving a greater place to theology in the work of the World Council, for without theological encounter, unity will not be achieved. He referred to the dreams of the founders of the Council who were preoccupied by efforts to recover unity through theological means. He pleaded for a deeper analysis of certain documents by Faith and Order. As examples, he mentioned conciliar fellowship, theology of the people and popular religiosity, adding that we have to understand their theological and ecumenical value, which meant taking time to reflect theologically on them and discuss and clarify them openly. Together with many other issues these concepts need interpretation, and this seems to come less easily than in the past.

Metropolitan Antonie called on Rev. Bernard Thorogood, vice-moderator of the Committee on Unit I, to present the report:

## I. INTRODUCTION

The Unit on Faith and Witness is necessarily concerned with the theology, identity and common calling of the WCC member churches as they form the fellowship of the Council. The Unit Committee has some concern that the search for 'a vital and coherent theology' might assume a role for the WCC over or apart from the churches. It is recognised that the Council is not called to have one expression of theology, but rather to understand and interpret the theological awareness of the churches and to help their commitment to visible unity, mission and dialogue, common witness to contemporary ethical issues, and so on. For it is precisely that diversity, clearly evident in the world Christian family, which allows everyone to name Christ as Lord and to explore more fully the meaning of that lordship. The theological orientation of the Council is articulated as we act, pray, praise and suffer together, and as we declare the wonderful acts of God in a rich variety of traditions.

## II. COMMISSION ON FAITH AND ORDER

A. The Unit Committee was informed that at the meeting of the Faith and Order Plenary Commission in Budapest in August 1989, three major results of work during the last six years would be discussed and received :

1. the report on the Baptism, Eucharist and Ministry (BEM) process and responses,
2. the study document Confessing One Faith,
3. the study document The Unity of the Church and the Renewal of Human Community.

These texts would be transmitted to Central Committee.

B. The Unit Committee took note that the Plenary Commission in Budapest would plan a comprehensive study on the the nature and calling of the Church in ecumenical perspective. In the framework of this study a draft statement on The Unity We Seek would be prepared for Canberra 1991.



C. The Unit Committee wishes to inform Central Committee that the World Conference on Faith and Order is now planned for 1993. This Conference was foreseen and authorised by the present Central Committee for 1988 or 1989. Because of the number of large conferences during this period, Faith and Order has decided to postpone the World Conference and organise it after the next Assembly. The Faith and Order Standing Commission thus decided in 1988 to hold the World Conference in 1993; the Plenary Commission will present an outline for the Conference to the Central Committee next year.

### III. COMMISSION ON WORLD MISSION AND EVANGELISM (CWME)

#### A. 1989 Conference on World Mission and Evangelism

1. The Unit Committee received the summary report of the Conference on World Mission and Evangelism held at San Antonio, Texas, USA (May 22 - June 1, 1989) as well as the full report under the main theme Your Will Be Done - Mission in Christ's Way.

2. Some members of the Committee underlined the need for highlighting the following :

- a) the proclamation in word and deed of the good news in Jesus Christ;
- b) the affirmation of the fullness and catholicity of Christian mission;
- c) the concrete implications of God's will for each person in the local situation within the perspective of the universal claims of the Gospel;
- d) the relation between witness and dialogue.

3. The Unit Committee recommended that the Central Committee:

- a) receive the Message of San Antonio as a sign of the movement of the Spirit in that conference;
- b) receive the summary report of San Antonio, welcome the prompt publication of the fuller report, and commend it to the churches for study and action, comment and response;



## c) request CWME:

- to encourage and assist member churches to use the San Antonio Message in locally appropriate ways, including its translation into local languages;
- to develop its programme priorities in the light of the findings of the Conference.

Mr Voksoe expressed joy about new beginnings in the thinking regarding mission and evangelism that are emerging following San Antonio. He hoped that the new way of looking at mission, keeping all the different aspects in fruitful tension without reducing any of them, would serve as a guideline not only for world mission but for the total work of the World Council.

Bishop Jeremias felt some of the wording of the recommendation was too self-confident, and without solid foundation.

Metropolitan Chrysostomos of Peristerion, referring to the introduction, said the purpose of the WCC according to its Constitution is not just to have one expression of theology but to understand and interpret theological awareness, and to serve the goal of unity. He felt that everything we do in our different traditions is important; our goal should be one common faith with our different interpretations.

Mr Arnold underlined the importance of the contribution made in San Antonio by the evangelicals present (about 25% of the delegates), who felt able to express themselves more openly than in the past and who spoke out clearly on the tasks of world mission and evangelism; they sent a letter to the Lausanne Committee for World Evangelisation in view of its conference in Manila. Mr Arnold felt that Central Committee should express thanks for these encouraging developments and ask CWME in the coming years to direct special attention to discussions with the evangelical world bodies.

The Central Committee approved these recommendations.

B. Amendments to the CWME Constitution

On the recommendation of the World Conference on Mission and Evangelism, the Central Committee was requested to approve a proposed change in the Constitution of CWME to read as follows:

Subject to the approval of Central Committee, the Commission shall determine the size, membership and programme of the World Conference, with due attention to regional, confessional, sex and age diversity within the overall norms set by the WCC. Due care shall be taken to provide for substantial representation of WCC member churches and CWME affiliated bodies from names submitted by them, along with a substantial number of persons involved daily at the frontiers of Christian mission.

This was agreed.

### C. Proselytism

1. The Unit Committee noted the need to give attention to the continuing problem of proselytism in different parts of the world. Those involved are not only member churches but also churches and agencies outside the constituency of the Council. WCC policy statements already exist on the issue of proselytism.
2. The Unit Committee recommended that:
  - the Central Committee ask CWME to take up this issue for further study and action, examining also the existing statements for up-dating if necessary;
  - CWME explore appropriate ways to address the churches and agencies both within and outside the WCC family on this matter, including the possibility of referring special concerns to World Christian Communion when appropriate, or to the Joint Working Group between the RCC and the WCC.

The Central Committee approved these recommendations as amended.

### D. Report on the ongoing work of CWME until the Assembly

The Unit Committee noted the need for a review of the total work of the Council in the area of mission and evangelism, in the light of proposals by the Vancouver Programme Guidelines Committee.



E. The Unit Committee briefly looked at the financial situation of the sub-unit and noted that steps need to be taken to increase the income for its programme. A fuller review would take place at the time of the next Commission meeting and would be reported to the Unit I Committee in March 1990.

It was pointed out that there will be no meetings of Unit Committees in March 1990. The fuller report would thus be shared with the CWME Commission.

On behalf of the Unit Committee, Mr Thorogood expressed appreciation to Rev. Dr Eugene Stockwell and Rev. Dr Frederick Wilson for their services to CWME – Dr Stockwell as director, and Dr Wilson as organising secretary of the San Antonio World Conference.

#### IV. DIALOGUE WITH PEOPLE OF LIVING FAITHS

A. The Unit Committee reviewed the work of the Dialogue Sub-unit since the Hanover Central Committee meeting and noted the following events:

1. the Consultation on the Church and the Jewish People and its summary document "The Churches and the Jewish People: Towards a New Understanding";
2. the fifth in a series of regional Christian-Muslim dialogue, held in Tanzania in June;
3. the pan-Asian Buddhist-Christian dialogue on "The Search for Peace with Justice", held in Korea in November;
4. the interim consultation on the study "My Neighbour's Faith – and Mine", held in conjunction with the Dialogue Working Group meeting in Casablanca in June.

B. The Unit Committee noted that the Sub-unit had invited a youth adviser to be present at the last two Central Committee meetings; it had profited greatly from his contribution and would encourage other sub-units to include youth among their advisers. The Committee wished to affirm the participation of youth and women in the pre-Assembly multilateral, multicultural dialogue to be carried out by the Dialogue sub-unit.



- C. 1. The Unit Committee discussed the report of the Casablanca Working Group meeting in June 1989 which was devoted to a full review and assessment of the Sub-unit's work over the past nearly 20 years in building specific dialogue relationships with Jews, Muslims, Hindus, Sikhs, Buddhists and people of native or indigenous traditions.
2. More pointedly, the Unit Committee discussed the Working Group's recommendation that the work of the WCC be substantially strengthened by the addition of two staff members in the sub-unit in order to respond more adequately to the rapidly growing interest in this area on the part of the churches and the sense of urgency felt for leadership and guidance on the relations of Christians with people of other faiths.
3. The present staff members provide the Council with expertise and leadership in its relations with the Islamic world and people of the Hindu, Sikh, and Buddhist traditions of South Asia. However, there are three important areas of vital Christian engagement in dialogue that cannot be addressed due to the limitations of staff time and expertise:
- a) the complex and changing religious situation in East Asia (China, Japan, Korea, Hong Kong) where the expectation that the WCC participate and help in the dialogue efforts of the churches has not been met because of the lack of expertise in the WCC staff, especially in relation to language needs for work in this region;
  - b) the expectation that the WCC respond to the rapidly changing situation in the "Marxist world" through the collaboration of a number of sub-units has not gone far enough, especially in the field of Christian-Marxist dialogue. If this is to be done before the historic moment is lost, the staffing situation needs to be looked at;
  - c) the traditional indigenous, and native peoples of Africa, North and South America, the Pacific and Asia, are asking for more deliberate attention to their religious and spiritual heritage.

4. It is recognised that, in addition to its work in developing dialogue relationships with people of living faiths, the Dialogue Sub-unit has worked cooperatively with many other WCC sub-units (PTE, RCL, CWME, JPIC, CCIA, Women in Church and Society). The above proposal is therefore seen as a request for staff to serve the WCC as a whole and not simply one sub-unit. However, the Unit Committee is aware that this is a time of transition and the immediate focus must be on preparations for the Seventh Assembly; it therefore recommended that the Central Committee support in principle the need to strengthen the dialogue work in the areas mentioned above.

The Central Committee approved this recommendation.

## V. CHURCH AND SOCIETY

A. The Unit Committee gave consideration to the report on "Biotechnology: Its Challenges to the Churches and the World". It recommended that the following statement and accompanying list of proposals be approved and sent to the member churches for study and implementation as appropriate:

The World Council of Churches, recognising the potential dangers as well as the potential benefits of many forms of biotechnology, encourages its member churches to take appropriate action in their own countries to draw these matters to public attention, and to help governments, scientists, universities, hospitals and corporations to develop suitable safeguards and controls.

In particular, it:

1. Calls for the prohibition of genetic testing for sex selection, and warns against the potential use of genetic testing for other forms of involuntary social engineering;
2. Draws attention to ways in which knowledge of an individual's genetic make-up can be, and in some cases, is being abused by becoming the basis for unfair discrimination, for example, in work, health care, insurance and education;



3. Stresses the need for pastoral counselling for individuals faced with difficult reproductive choices as well as personal and family decisions resulting from genetic information concerning themselves or others;
4. Proposes a ban on experiments involving genetic engineering of the human germline at the present time, and encourages the ethical reflection necessary for developing future guidelines in this area; and urges strict control on experiments involving genetically engineered somatic cells, drawing attention to the potential misuse of both techniques as a means of discrimination against those held to be "defective";
5. Calls for the banning of commercialised child bearing (i.e. partial and full surrogacy) as well as the commercial sale of ova, embryos or foetal parts and sperm;
6. Advises governments to prohibit embryo research, with any experiments, if agreed, only under well defined conditions;
7. Encourages its member churches and other groups to keep themselves informed on how new developments in reproductive technology affect families, and especially women, and develop a pastoral ministry to counsel people facing these issues, including those who choose, or are pressurised into, utilising such reproductive techniques;
8. Believes that animal life-forms should not be patented and calls for further study of the profound moral and social implications of patenting life forms;
9. Urges the swift adoption of strict international controls on the release of genetically engineered organisms into the environment;
10. Calls on nations throughout the world to cease all use of genetic engineering as part of any biological or chemical warfare research programme, and to reconvene conventions on biological and chemical



weapons in order to create new and effective protocols which prohibit their development, production and use;

11. Resolves to initiate consultations between international organisations, non-governmental organisations and scientists, with the churches and others, to reflect on the political evolution of biotechnology and its impact on global justice, and to make proposals for maximising the benefit to those who are most in need.

Ms Mayland regretted that recommendation (6) was so negative and felt it would be wrong for Central Committee to support it. She moved the following amendment

Advises governments to establish strict control over embryo research and to monitor the application of that research with any experiments, if agreed, only under well-defined conditions.

Ms Kaessmann said that her church had committed itself to prohibiting embryo research because it is so difficult to control or even define it. Ms Gnanadason also supported total prohibition of such research. The Central Committee voted against Ms Mayland's amendment (54 votes against, 41 in favour, 4 abstentions).

Ms Larsson considered that recommendation (8) was too weak and proposed the following addition to the above wording:

... Meanwhile encourages its member churches to call on nations throughout the world to declare moratoriums on the patenting of life-forms to give time for this study, including related issues like first world raiding of third world genetic resources by corporations looking for patentable genetic products.

Archbishop Habgood responded that the Committee had discussed this but decided that a moratorium was not realistic or helpful. Prof Eck reiterated the belief of the Unit Committee that animal life-forms should not be patented and she felt the idea of moratorium weakened the recommendation.

Ms Larsson's amendment was lost (53 votes against, 38 in favour and 5 abstentions).

The Central Committee approved the above recommendations.

The Central Committee further noted that:

- B. In order to encourage and facilitate discussion of these complex matters in the member churches, the Church and Society Sub-unit will prepare a shortened paper, to include the above recommendations, for wide distribution, as well as circulating its full report;
- C. The Unit Committee considered and approved the plans of the Sub-unit on Church and Society to continue its activities concerning the integrity of creation and related programmes in preparation for the Canberra Assembly.

### REPORT OF THE COMMITTEE ON UNIT II: JUSTICE AND SERVICE

Dr Love presented the report of the Unit II Committee which had received the activities report of the Programme Unit on Justice and Service for the period August 1988 to June 1989 and the documents related to specific programmatic issues. The Committee expressed appreciation for the committed work of the staff of the five sub-units as well as of the Human Rights Resources Office for Latin America (HRROLA) and the programme on Justice, Peace and the Integrity of Creation (JPIC). Continuing efforts towards improving intra-unit collaboration were noted. The Committee also reviewed the reports of the five groups which addressed specific issues and sub-unit concerns.

Dr Love introduced the following for action by Central Committee:

#### I. JUSTICE, PEACE AND THE INTEGRITY OF CREATION (JPIC) The World Convocation and the Seventh Assembly

Reports on the work of JPIC and preparations for the Seoul Convocation were received with appreciation and discussed fully. The Unit Committee recommended to the Central Committee:

- a) that if finances are available, the original number of participants (550) be invited to the World Convocation. Paying careful attention to the necessary agreed

balances, emphasis should be placed on ensuring the widest possible number of member churches being represented;

- b) that the issue of disabled persons be taken up at the Convocation as a justice issue;
- c) that the Convocation include a reasonable representation of women and young people and of authentic grassroots action groups (from which churches were asked to draw 30% of their representation) and indigenous people. It is also essential to include a sufficient number of people in responsible positions in political and economic life;
- d) that they agree that at the Seoul Convocation the number of areas of covenanting be limited to the following three issues:
  - 1. the present international economic order and the debt crisis;
  - 2. "total security" strategies (militarism);
  - 3. the "greenhouse effect".

Discussion of each of these issues will include consideration of the possible implication of these issues for the quality of koinonia and diakonia to which the churches are called. The issues of racism and sexism should be visible in the construction of all issues for covenanting. In addition, the terms "total security strategies" and "greenhouse effect" need further refinement;

- e) that the Seventh Assembly be seen as a stage in the JPIC process. The Unit Committee therefore recommended to the Assembly Planning Committee that the preparations for Canberra should ensure:
  - 1. that the significance of the acts of covenanting at the JPIC Convocation - which will bring a new quality into the life of the ecumenical movement - should be reflected in the whole of the Canberra Assembly (i.e. worship, etc.);



2. that the Assembly discussions should not treat the issues of justice, peace and the integrity of creation separately, while at the same time JPIC concerns should infuse all the sub-themes; this has to be reflected already in the preparatory material for the Assembly;
3. that there be a full plenary session to own the commitment from the Seoul Convocation;
4. that the JPIC discussion at the Assembly not be limited to the Seoul report. There should be room also for input from JPIC initiatives which have taken root in a number of commissions and working groups, and for reflections from the global JPIC process;
5. that timely consideration be given to the process necessary to carry forward JPIC commitments in the ecumenical movement as a whole and in the WCC after the Assembly.

Archbishop Habgood asked for further clarification on the question of covenanting: who is covenanting – participants as individuals, or between the churches? If the latter, on what authority can it be done? Dr Love explained that delegates would clearly not be in a position to bind their churches in acts of commitment. It is anticipated that the churches will send delegates who as individuals will make a commitment about covenanting, and who will then take back to their churches such a sense of enthusiasm that would help to convince the churches of the importance for them to move towards covenanting.

Archbishop Kirill reminded the Central Committee of the expectations generated by the Vancouver Assembly on the issues of JPIC and expressed disappointment that the Seoul Convocation was to be limited to only three specific points (see paragraph d); although these are important, we might lose the global dimension which would harm the whole idea expressed in Vancouver.

Mr Arnold said that although some churches practise covenanting, others do not, and by such an action we may risk causing misunderstanding and disappointment. He also regretted the limitation to the issue of the "greenhouse

effect" when there is a much wider and more practical need to make our church members aware of how better to handle natural resources, for example.

Ms Kaessmann felt that there were ways of considering the three topics to make them cover a wide area of concern, and Bishop Hempel said he saw the three as foci which did not prevent a wider discussion but could be used as guidelines. Bishop Chilstrom noted that unless significant progress is made in controlling the world's population, any benefits gained in other fields would soon be eliminated.

Mr Gatwa proposed that the problem of poverty in the world be added specifically as a fourth issue, but this proposal was defeated on the grounds that it was included in the overall intention of the issue of the present economic order, as already agreed upon.

In responding to comments, Dr Love said there had been substantial debate in the Unit Committee about the three specific issues, but it was felt necessary to limit the terms of the covenant to make them real and concrete. The three areas were chosen because they correspond more or less to the three emphases of justice, peace, and creation, and an attempt was made to find issues that cross boundaries and demonstrate the inter-relatedness between the JPIC emphases.

Dr Post said that the APC would take up the recommendations in paragraph (e) and noted that JPIC is seen as a continuing WCC programme.

The Central Committee approved these recommendations.

## II. HUMAN RIGHTS RESOURCES OFFICE FOR LATIN AMERICA (HRROLA)

The Unit Committee received the progress report from the special Task Force on HRROLA and noted that the following will be undertaken:

- a) a critical review of the nature and work of HRROLA;
- b) an in-house survey of human rights work undertaken in other parts of the WCC;



- c) consultation with regional ecumenical organisations, focusing on the self-understanding of human rights work in their regions and the role the WCC might play in relation to their efforts.

The Central Committee **received** this for information.

### III. DEATH PENALTY

- a) The Unit Committee expressed serious concern for the increasing use of the death penalty in many parts of the world. While recognising that the WCC has no explicitly stated policy rejecting the death penalty, it noted two factors:
  - 1. that the WCC has taken actions based on the implicit policy of rejection of the death penalty; and
  - 2. that many member churches of the WCC have already adopted unequivocal positions against the death penalty.
- b) The Committee recommended that the CCIA be charged with further moral, theological and legal examination of the death penalty, bringing to the 1990 session of the Central Committee a report to address the issue.

Bishop de Souza felt that this issue should be examined in the light of the growing problem of poverty which is leading to an increase in violence especially in countries of the third world. Archbishop Kirill said his church had been involved in a debate on the issue but realised they were not ready with sufficient arguments to convince those who wished to maintain the death penalty. He was therefore in favour of such a study which could be helpful to many churches in finding themselves in similar situations.

The General Secretary reminded Central Committee that it would not be possible at the March meeting to give sufficient time to all the concerns being mentioned. However, Pastor Maury felt that where human life is at stake we cannot refuse to deal with the matter on grounds of time and he hoped opportunity would be given for Central Committee to discuss this fully.

The Central Committee agreed to this recommendation.



#### IV. ECUMENICAL STATEMENT ON RESPONSIBILITIES OF CHURCHES AND CHRISTIANS IN ECONOMIC LIFE

The Unit Committee received with appreciation the interim report and recommended that the final report be presented to the first full Central Committee after the Seventh Assembly.

The Central Committee agreed.

#### V. ECUMENICAL DEVELOPMENT COOPERATIVE SOCIETY (EDCS) AND ECUMENICAL CHURCH LOAN FUND (ECLOF)

- a) The Unit Committee received the interim report and recommended to the Central Committee the approval of the revised timetable involving a full report to the Central Committee meeting in March 1990.
- b) In the meantime the churches should be challenged to make definite commitments of resources to EDCS and also to increase their support for ECLOF.

Mr Thompson spoke as a Board member of EDCS which was created by the WCC as a cooperative society to allow churches to invest and share power with those less fortunate. He said that EDCS is seeking additional capital to meet the needs of more people.

The Central Committee approved this recommendation.

#### VI NAMIBIA

The Unit Committee received and discussed a background paper on Namibia and made specific recommendations to the Public Issues Committee regarding its statements (see page 45).

#### VII. LAND RIGHTS

The Unit Committee received with appreciation the report on the Land Rights Consultation convened in Darwin, Australia, in May 1989. It noted the plea of the indigenous people for the churches to stand with them in

their struggle for international recognition of their sovereignty, self-determination and land rights. It also noted the request of the Aboriginal people for full involvement in the planning of and participation in the 1991 Canberra Assembly. The Unit Committee requested the General Secretary to commend the Darwin Declaration and the Darwin Petition to the member churches for study and action.

#### VIII. CHRISTIAN MEDICAL COMMISSION (CMC)

A. The CMC study/enquiry into Christian perspectives on health, healing and wholeness, based on a series of regional meetings, has been brought to a close.

B. The report contains the essence of what the CMC set out to do in the study of the churches' role in healing.

The Central Committee took note of these items.

C. The Unit Committee recommended:

1. that the "Summary Paper on Healing and Wholeness - the Role of Churches in Health", and the emerging publications presenting the findings and challenges of the study/enquiry, be commended to the member churches of the WCC, and that the increasing significance of concrete action be stressed;
2. that the member churches be challenged to make policy statements on their involvement in health care and healing, reaffirming the healing ministry of the church and stating their commitment to community building and wholeness, and to justice in health;
3. that improved mechanisms for collaboration be established within the WCC as a whole to give support for the empowerment and transformation of congregations into healing communities.

Ms Woratz, a psychiatrist, emphasised the importance of this study. As someone constantly confronted with the problems of those who suffer from a lack of wholeness, she stressed the need for more people within local congregations who are

willing to learn to help them simply by listening and offering understanding. Churches should be encouraged to put into practice the results of the study and equip members of their congregations to carry out such tasks. She proposed that an additional phrase be added to c)1) above: "and that the increasing significance of concrete action be stressed". This was agreed.

The Central Committee approved these recommendations.

## IX PEACE AND THE REUNIFICATION OF KOREA

- A. 1. The Unit Committee expressed deep appreciation for the work done on the issue of Peace and the Reunification of Korea. The Unit Committee fully and gratefully endorsed the document (see below) and recommended its adoption.
2. The Committee noted that this is the first international policy statement on reunification - either governmental or non-governmental - in 43 years. Adoption, therefore, represents an important and historical moment in the life of the international ecumenical community, the churches of North and South Korea, and the entire population of the peninsula.
3. The Unit Committee recommended that the CCIA provide information to participants in the Seoul (JPIC) Convocation on the reunification process.

Mr Ninan Koshy, director of the Commission of the Churches on International Affairs (CCIA) gave a brief historical survey of the World Council's actions regarding Korea since 1950 when the Central Committee made a statement on Korea as a divided nation at war. The present statement is the result of careful and sensitive work over the past five years, in which churches in South Korea and the Christian community in North Korea have been actively engaged along with partners and churches in various parts of the world. The document tries to point out the high human cost of the division of Korea, not only during the war, but the cost that is still being paid by the separation of millions of families.

The churches of South Korea (Republic of Korea = ROK) initiated the process at a time when the subject of reunification



could not be openly discussed in the country; the WCC therefore took the initiative of calling a consultation in Tozanso Japan, in 1984, and took steps to contact the Christian community in North Korea (Democratic People's Republic of Korea = DPRK). In 1986, and again in 1988, representatives of the churches in the ROK and of the Christian community in the North were brought together in Glion, Switzerland. Mr Koshy paid tribute to the bold witness of the churches of South Korea as well as of the Christian community in the North. The National Christian Council of Korea has also affirmed its deep engagement in the process for reunification.

The policy statement has four parts: a biblical affirmation; a recognition of the significant contribution made by the churches in the process; guidelines for future WCC action; guidelines for possible action by the member churches. Mr Koshy underlined the significance of Central Committee's action in accepting this statement and described it as a historic moment in the life of the WCC and for the churches in Korea in their search for unity and peace. He was confident that this would mark an important stage in the history of the ecumenical movement.

Mr Koshy then introduced Pastor Ko Gi Jun, Secretary General of the Christians' Federation in North Korea, and Dr Kim Yung Tae, a member of Central Committee and chairman of the NCCCK Committee on Reunification. The Moderator, Dr Talbot, invited them to address the Central Committee.

Pastor Ko Gi Jun (speaking in Korean, interpreted by Park Kyung-Seo) expressed his heartfelt gratitude for being invited to speak to the Central Committee and to have this opportunity to thank the WCC for its full engagement in the process of reunification of the Korean nation. He gave an assurance that the Korean people would continue to work towards this goal, recognising with appreciation the international cooperation that was such an important source of support for them in their pilgrimage.

Dr Kim spoke of the millions of Koreans who continually pray for reunification and he drew attention to the special day of prayer on 15 August. He referred to the forthcoming JPIC Convocation in Seoul and noted that for Koreans this event would be closely related to the issue of reunification.

With considerable emotion on this historic occasion, participants joined in singing "Laudate Omnes Gentes".

The Central Committee voted unanimously in favour of adopting the following text:

B. Peace and the Reunification of Korea: Policy Statement

1. In its "Statement on Peace and Justice", the World Council of Churches' Sixth Assembly affirmed that:

"The churches today are called to confess anew their faith, and to repent for the times when Christians have remained silent in the face of injustice or threats to peace. The biblical vision of peace with justice for all, of wholeness, of unity for all God's people, is not one of several options for the followers of Christ. It is an imperative in our time."

The yearning for peace, justice and unity converges most poignantly and in a unique manner in the case of Korea. The Korean people have been divided by foreign forces, and remain divided, and have been submitted to coercive systems of control which perpetuate this division and are justified by it. Opposing conceptions of justice have been created and systematised in Korea, where 'security' imposes a continual state of confrontation. A so-called 'peace' is maintained at the cost of the largest concentration of military force in the world. Peculiar notions of justice are maintained at the cost of the right of the Korean people to decide their own destiny. Korea remains technically at war, and so long as millions of families remain separated, there can be no claim that justice has been achieved.

The Gospel of Jesus Christ compels Christians and churches in the ecumenical community to engage every effort to overcome division and bring about shalom, a true peace where righteousness and well-being prevail. The biblical passage found in Ephesians 2:14-16 reflects clearly the hopes and promise of the long-suffering Korean people:

"He is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh those commandments and ordinances that divide human beings. That he might create in himself one new human being in place of the



two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end."

The WCC confesses that it has not always dealt equitably with the Korean question. Mistakes of the past should weigh on the conscience of the ecumenical community and intensify our determination to struggle for peace and the reunification of Korea. As the WCC's Tozanso consultation (1984) on "Peace and Justice in North-East Asia" stated,

"The churches are called to provide hope, to witness for peace, justice and unity. They must become a model of dialogue and participation for all who have been affected by the tragedy of division. Christians must surround one another in love, supporting one another in the fellowship of the Holy Spirit."

2. Reaffirming the Tozanso principles of ecumenical coordination in these pursuits, the WCC commends the efforts of many churches and ecumenical organisations which have already engaged themselves actively and responsibly in pursuing contacts with Christians in the DPRK, while at the same time maintaining intimate liaison with partner churches and the NCCK in the ROK.

The WCC also commends its Korean member churches and the NCCK for their courageous pursuit of human rights and democratisation in Korea, as well as their eagerness, despite severe difficulties, to encourage the WCC's contacts with North Korea and to participate in the two historic Glion meetings involving delegations from both North and South. The WCC warmly welcomes the NCCK's historic "Declaration of the Churches of Korea on National Reunification and Peace" of February 1988 and the "Message of the International Christian Consultation on Justice and Peace in Korea" of April 1988, which constitute important stages in the Tozanso process. It also commends the initiatives taken by women in the Korean churches.

The WCC commends the Korean Christian Federation for its active participation in the ecumenical efforts for peace and the reunification of Korea. It welcomes the new opportunities that the Christian community in the North has for wider ecumenical contacts as well as for public worship.



The WCC pledges to continue to work in the spirit of the Tozanso process to facilitate contacts and to act as a channel of communication between the Christian communities of North and South Korea, as long as this communication cannot be carried on directly. It recognises the special role of the Christian Conference of Asia and churches in Japan, the USA, the USSR and the People's Republic of China, and Korean Christian communities abroad in this regard. Considering the crucial role of the USA in Korea, the work of the NCCCUSA including the policy statement on "Peace and Reunification of Korea" provides a positive example of ecumenical solidarity and cooperation.

The WCC instructs the CCIA to continue to monitor and analyse the situations in both parts of Korea, as well as developments in the region, and in the international community of nations, as far as the Korean issue is concerned. The CCIA is requested to work closely with inter-governmental and non-governmental organisations and to engage itself actively in the United Nations for the promotion of peace and the reunification of Korea.

3. In this context, the WCC encourages all member churches and related agencies and councils to initiate or redouble efforts to persuade their respective governments to review their Korea policies and bring them in line with the objectives of peace, justice and reunification. The WCC recommends the following elements as priority considerations:
  - a) The people of Korea should be the ultimate subjects in decisions affecting their future, without outside interference or tutelage. The reunification of Korea should be carried out through a process of democratic participation by all members of the Korean nation.
  - b) All parties concerned should be called upon to commit themselves to the principles contained in the joint North-South declaration of 4 July 1972, namely "independence, peaceful reunification and great national unity". The USA, USSR, Japan and China in particular should be pressed to state clearly their intention to pursue the reunification of Korea as a matter of national policy.
  - c) The reunification process should respect and recognise the reality of the two existing autonomous systems in

the spirit of peaceful coexistence, with the objective of building up one unified country. Any proposal implying the permanent division of Korea should be rejected.

- d) A radical reduction of military forces, facilities and weapons should be sought on the Korean peninsula in order to eliminate one of the major threats to regional and world peace. The scaling-down of military exercises and the signing of non-aggression declarations could be useful contributions to such force reductions.
- e) As a contribution to the reduction of tensions and a sign of good faith, the USA should be urged to remove immediately all nuclear weapons from Korean soil, and both the USA and the USSR should be urged also to remove all nuclear weapons aimed at Korea. This would open the way for the creation of a nuclear-free zone in Korea.
- f) The USA, which along with the DPRK is a co-signatory of the 1953 Armistice Agreement, should be encouraged to cooperate in negotiating a peace treaty, which would create conditions leading towards the withdrawal of its military forces from the peninsula.
- g) A fresh, truly impartial initiative should be launched by the United Nations in an effort to rectify its historical legacy of bias and complicity in Korea's division. Serious consideration should be given to the proposal that the United Nations Neutral Nations Supervisory Commission in Korea oversee a mutual troop reduction by North and South Korea.
- h) Both North and South Korea should be pressed to find solutions to outstanding humanitarian problems, foremost the tragic situation of millions of separated families. With due recognition that this is an extremely complex problem, open to political misuse and whose solution should not contribute to the perpetuation of division, all parties to the conflict must be urgently reminded of the humane and moral imperative of finding appropriate mechanisms to open many and varied forms of contact between the two parts of the country.

4. Reaffirming the "Glion Declaration on Peace and the Reunification of Korea", the WCC supports the decision of churches in both North and South Korea to observe 1995 as



the "Year of Jubilee for Unification" and recommends that all WCC member churches and associate ecumenical councils and conferences join in prayer with the Korean churches by observing the Common Day of Prayer.

As one step towards the Jubilee Year, the WCC should explore the possibility of direct reciprocal ecumenical visits between North and South Korea.

The WCC urges all member churches and ecumenical bodies to help Korean Christians in their struggle for peace and the reunification of their people by engaging in activities of solidarity which may include the following elements:

- a) Establish or maintain contact with churches and Christians in both parts of Korea. Such contacts should promote the building of confidence between North and South by providing first-hand information, thus contributing to an atmosphere of trust and reconciliation.
- b) In planning contacts and visits to North Korea, it is important to respect the non-denominational character of Christian life there. The Tozanso guidelines, which state that all such visits be undertaken in consultation with the WCC and the CCA, should be observed. Visits should be ecumenical both in composition and sponsorship. Visits should be followed up, where possible, with reciprocal invitations to North Korean Christians. Churches in socialist countries carry a special burden in helping North Korean Christians to overcome their isolation.
- c) The production and wide dissemination of information about Korea, both within the churches and where possible to the wider public, continues to be essential, given the fact that general knowledge about the Korean situation is grossly inadequate. Such information should include the NCC-K "Declaration of the Churches of Korea on National Reunification and Peace" and the "Glion Declaration on Peace and the Reunification of Korea", as well as the text of this WCC Policy Statement and the background paper.
- d) In view of the fact that Koreans have been made victim of a global Cold War, all efforts to halt the East-West confrontation and arms race will lighten the burden of the Korean dilemma. Churches everywhere must partici-



pate in the breaking down of enemy images and the ideological walls which divide both the world and Korea. The overcoming of hatred and hostility is not only a political task, but also centrally a task of biblical and theological peace education.

- e) Efforts should be made to determine at least the status of separated family members, and explore the possibility of communication. Caution must be exercised that such efforts always remain within the context of reunification for all Korean people. In the words of the "Message" of the International Christian Consultation on Justice and Peace in Korea at Inchon, "It is essential that efforts for the reunion of Korean families be responsibly interrelated among Koreans living inside and outside Korea, to ensure that these deeply emotional desires are not exploited for negative political ends."

There has been good progress in the struggle for peace and the reunification of Korea during the years since the Tozanso consultation. It is a credit to the Korean churches and the solidarity shown by ecumenical partners that so many positive steps have been successfully taken. But there is yet a long way to go. The immense tragedy of the division of Korea is still little known. The disproportionate human cost paid by the Korean people for the Cold War and geopolitics is little known. The continuing agony of the separation of millions is little known. The potential for escalation of the conflict even to a nuclear conflagration is little known.

It is in highlighting these concerns for worldwide recognition that the World Council of Churches and the ecumenical community can make a unique contribution. The Korean division is in microcosm a symbol of the division of the world. If this wound in the human community can be healed, there would emanate from Korea a hope for all of humankind. We pray that the cross of the Korean people can lead to an Easter for us all.

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In conclusion, Dr Love moved the adoption of the report of the Committee on Unit II. The Central Committee agreed. The Moderator expressed thanks to the Committee and its officers, and to the Unit staff.

## REPORT OF THE COMMITTEE ON UNIT III: EDUCATION AND RENEWAL

Archbishop Vikström presented the report, noting the work done to find a unifying bond to hold the five sub-units together. This, he said, could be seen in the theme "renewal and spirituality", not only as a present reality but as an inspiring goal helping us move to forward together.

### I. INTRODUCTION

The Unit Committee wishes to re-affirm the importance of spirituality within the life of the WCC, in the belief that an emerging ecumenical spirituality can create a climate of reflection and action in which churches cooperate and receive each other and thus enhance the visible unity of the church.

Against this background of emerging spirituality the Unit Committee believes that it is important that the WCC continue a sensitive study of the nature of the Church as an inclusive community of women and men, young and old, marginalised and leaders.

The three concepts of 'spirituality', 'inclusiveness' and 'wholeness' are those which above all the Unit believes it can offer as working principles to the WCC and to the member churches.

### II. SUB-UNIT ON EDUCATION

The Sub-unit on Education has continued to follow the two main emphases decided upon in 1985, namely:

- Ecumenical Learning
- Learning for Justice, Peace and the Integrity of Creation.

The result of this has been that the main areas of work have been the promotion of a contextual approach to education; participation and transformation; response to multi-cultural society; fostering human dignity, equality, reconciliation; promoting leadership appropriate for JPIC and raising awareness about disability as a human condition we all share.



The Unit Committee makes the following comments to the Central Committee:

A. Biblical Studies Secretariat: It is hoped that consultation across the WCC will help to decide future directions for this work.

Mr Arnold stressed the importance of the work of this secretariat and regretted that so little priority seemed to be given to it. Archbishop Vikström responded that it was not the intention to downplay it, and there was full support for this important task. A fuller profile is given in the activities report of the Unit.

B. The Church and Persons with Disabilities In the coming period emphasis will be placed on evaluating the work, preparing a report for the Seventh Assembly and monitoring assembly preparation to ensure the fullest possible participation for people with disabilities.

C. Education for the year 2000: The Unit Committee endorsed the recommendation of the Education Working Group that a consultation process be initiated in the regions to identify burning issues in education that need to be faced in the coming decade.

D. Family Education Programme: Work is now beginning on children's concerns and the contemporary understandings of 'family' and its significance for the life of the Church.

E. World Summit for Children: The Unit Committee, in affirming its activities in Family Education, including children's concerns and Education on Justice, Peace and the Integrity of Creation, recommended that the Central Committee endorse the proposed World Summit for Children initiated by UNICEF to be held in January/February 1990 at the United Nations Headquarters in New York.

At this World Summit all nations of the world would be represented by the UNICEF Executive Board at government level. The main objective of the Summit is to mobilise action across the world in order to reduce child deaths by two-thirds and to secure for children a permanent priority position on national and global political agendas so that progress towards ensuring their survival, protection and development can be sustained.

In many countries child survival and development programmes have achieved dramatic results but much more needs to be done.

The Unit Committee further asked the Central Committee to encourage the member churches to observe the three World Days of Prayer for Children immediately preceding the World Summit.

The Central Committee approved this recommendation.

**F. Sexuality and Human Relations:** In response to the mandate from Central Committee this study has been completed and is being circulated for comment in the regions. A questionnaire is being sent with the study and in the light of the responses received revisions will be made.

**G. Ecumenical Scholarships and Leadership Development Programme:** The Unit Committee endorsed the proposal that the Programme undergo a thorough evaluation in 1990. Funding for that process is being secured.

### III. PROGRAMME ON THEOLOGICAL EDUCATION (PTE)

During the past year PTE has continued to work chiefly on two concerns, namely Theology by the People and Spiritual Formation in Theological Education. In this work the two main underlying principles are:

- that ministry belongs to the whole people of God;
- that theological education can best be done ecumenically.

**A. Theology by the People:** Stress is laid on learning in community through engagement for justice. A book entitled 'Stories make People' has been published about people doing theology in order to inspire ways of theological reflection and Bible study in the Christian community.

**B. Spiritual Formation in Theological Education:** In this area stress is laid on the importance of the development of an integrated spirituality. A global



consultation was held on this theme summing up a process of study over two years and the results will be published as a resource book for this concern.

C. Women in Ministry and Theology: PTE has also cooperated with the Sub-unit on Women in the joint programme 'Young Women Doing Theology' (see also under Sub-unit on Women page 115). The Unit Committee reviewed this project on which there has been good feed-back from the constituency. It is hoped that a second international consultation will be held and that from time to time PTE, in cooperation with the Sub-unit on Women, might arrange such regional and international meetings for young women.

The Unit Committee recommended that the Central Committee commend to the churches PTE's efforts to give priority consideration to the training of women in theology.

Attention was drawn to the very different situations which exist in relation to theologians in ministry. Archbishop Vikström said it was assumed that this concern would be put into practice in different ways in the different churches and confessions.

The Central Committee agreed to this recommendation.

Archbishop Keshishian raised a question about the proposed closer cooperation between PTE and Bossey; this subject was tabled for discussion in relation to the report of the Committee on the General Secretariat (see page 62).

#### IV. RENEWAL AND CONGREGATIONAL LIFE (RCL)

RCL has developed its work in the four main areas of renewal, namely: spirituality, worship, the role of the laity, and congregational life. A document is being prepared on 'Spirituality for our Times' incorporating the various contributions of WCC sub-units.

The new edition of the Ecumenical Prayer Cycle 'With All God's People' has been published; the Unit Committee asks the Central Committee to take note of this and commend its use to congregations.

A study document 'Renewal and the Congregation' has been prepared, which contains an analysis of the word 'renewal'

and identifies four main areas of renewal in terms of: personal vocation and gifts, worship and spirituality, the place of the laity and the community of women and men, and congregational life. The Unit Committee draws the attention of the Central Committee to this study and commends it to the member churches for reflection and action.

A number of publications have been issued including a collection of 'African Songs for Worship'.

Regional Worship Workshops: The Unit Committee took note of the continuation of regional worship workshops. The second phase of this programme will take the form of month-long seminars either for training musicians and liturgists in ecumenical worship or for working on a specific theme.

The Central Committee received this for information.

## V SUB-UNIT ON WOMEN IN CHURCH AND SOCIETY

The work of the Sub-unit during the past year was reviewed. The three programme emphases, endorsed by the Core Group meeting in Montreux in 1984, are: Justice, Peace and the Integrity of Creation; women doing theology and sharing spirituality; and women's full participation in church and society.

Considerable progress has been made in all these areas. In order to build on this achievement and to monitor the progress, the Unit Committee made the following recommendations:

### A. Mid-Decade Regional Conferences:

The Women's Working Group and the Decade Monitoring Group propose holding a series of mid-Decade regional conferences to evaluate the churches' work in implementing the five objectives of the Ecumenical Decade - Churches in Solidarity with Women (1988-1998) and to plan programmes for the second half of the Decade. These conferences will follow up on possible recommendations from the Seventh Assembly. They will be held in the following nine regions: Africa, Asia, the Caribbean, Europe, Latin America, Middle East, North America, Oceania and the Pacific.



The Unit Committee therefore recommended that:

- a) these conferences be arranged during 1992 and 1993;
- b) special funding be approved for this purpose, i.e. SF 450,000;
- c) a consultation process be initiated with the Regional Ecumenical Organisations as early as possible to determine dates, venues, etc.

Archbishop Habgood asked whether it was fair to commit the next Central Committee to a budgetary expenditure of this nature. Dr Bührig felt that this Central Committee had accepted that the Decade would last ten years and had thus already committed its successors.

The Central Committee approved these recommendations. (see also under report of the Finance Committee, page 149).

#### B. Study on Inclusive and Theological Language

The Sub-unit on Women has also been involved in 'Women Doing Theology and Sharing Spirituality'. Within this framework, the overall concern for a study of inclusive and theological language gains importance.

The Unit Committee therefore proposed that the study on inclusive and theological language be continued by Unit III in collaboration with other sub-units such as Faith and Order, Communication Department, etc., based on the experiences and perspectives of various cultures and Christian confessions.

#### C. Follow-up on Young Women Doing Theology

This project, done in collaboration with PTE, concludes in December 1989. As a follow-up it is proposed that:

- 1. the Sub-unit on Women, PTE and the Scholarships programme earmark the necessary scholarship support to promote women's efforts to do doctoral studies in theology. This would be necessary in order to ensure that each region would have at least ten women completing their doctoral studies during the Ecumenical Decade;
- 2. these scholarships be monitored by the Women's sub-unit, PTE and the Scholarships programme, in collaboration with theological faculties and regional

schools and national/local theological women's networks. The Youth Sub-Unit should also be involved;

3. the Scholarships programme be requested to keep the above priority in mind when planning criteria for scholarships.

D. The Unit Committee noted the publication of the Ecumenical Decade Study Booklet on "Women, Poverty and the Economy" and urged that this be used widely by the churches as well as by other WCC Units and sub-units.

Mr Gatwa was pleased at the emphasis on enabling women to do doctoral studies in theology; he pointed out however that in some areas of the world there are women who have not yet been able to carry out preliminary theological studies and would be helped by scholarships to enable them to begin such studies. He hoped this would be borne in mind.

Dr Tsetsis mentioned the study on Inclusive and Theological language referred to above and asked what relation this has with the study commissioned by the Central Committee in 1988. The General Secretary said that he would be glad to receive anything on this issue from the Women's sub-unit, which is supported by the Unit III Committee, and would see it as a contribution to the study commissioned by Central Committee.

## VI. SUB-UNIT ON YOUTH

The Sub-unit on Youth works with young people coming together in the ecumenical youth movement for networking for justice and peace. In all areas of its work, emphasis is given to articulating and developing an understanding of spirituality for justice and peace.

### A. Staffing

The Youth Working Group seeks the creation of a third Programme Staff position and requests that this be done as a matter of urgency and under special circumstances. The process of the Global Youth Gathering and its related processes, as well as the wider scope of sub-unit activities, urgently require additional staff.

Reference is made to Central Committee actions at its meetings in Geneva 1987 (minutes pp. 72-74), and in Hanover 1988 (minutes pp. 108-111). In 1987, the Central



Committee recognised that in order for the Sub-unit to carry out its then existing programmes, an increase in programme staff from two to three persons and support staff from 1.5 to 2.5 positions was necessary. This was affirmed on the understanding that the Sub-unit explore ways to find the necessary financial resources and that these would come from designated funds. It also recognised the projected Global Christian Youth Gathering as an integral part of the entire direction of the Sub-unit.

In Hanover 1988, the Central Committee reaffirmed this need, particularly in terms of facilitating communication which it saw as central to the work of rebuilding the global ecumenical youth movement.

The Youth Working Group and the Sub-unit have, within the limitations they face, pursued all means to achieve financial self-support for the Sub-unit and are committed to continuing these efforts. However, they face a vicious circle, since the major factor hampering resource re-generation and related interpretation work is the lack of adequate staffing. Meanwhile, two calls by the Central Committee urging member churches to concretise their "in principle" support of ecumenical youth work at all levels has yielded no appreciable financial or resource increase.

Moreover, previous Central Committee commitments and the energetic work of the staff have inevitably expanded the scope of the Sub-unit's work without a matching increase in staffing levels. The situation is now urgent: the Sub-unit and the Youth Working Group seek to fulfil their mandates as professionally and as effectively as possible, but according to the 1987 formulation, they have operated during 1989 at about 30% of necessary staff levels, while the arrival of a new Director will bring this to nearer 50%. With further expansion of Sub-unit responsibilities as a result of existing commitments, the situation can only be exacerbated.

Bearing in mind the decisions of Central Committee in 1987 and 1988, with regard to the staffing needs of the Sub-unit on Youth, and the severe limitations on the Sub-unit's resource-generation up to the present time, the Unit Committee recommends that the Central Committee

1. create a third programme staff position in the Youth sub-unit;

2. authorise the waiving of the condition that the sub-unit raise 75% of the needed funds prior to the creation and filling of the position and that this be seen as a special and extraordinary action;
3. call on the Finance Committee, in consultation with the Sub-unit on Youth, to secure funds from sources internal or external to the WCC for the financing of these positions;
4. call upon the Sub-unit on Youth, in cooperation with all appropriate WCC entities, to intensify its resource-generation efforts;
5. recognise and appreciate the "in principle" commitments of member churches, ecumenical partners and others to the support and encouragement of ecumenical youth work, asking that they now express these commitments concretely as contributions to the designated funds of the Sub-unit on Youth; that they include youth in their delegations to ecumenical meetings and especially the forthcoming Canberra Assembly, and promote all other actions that may enhance the contribution of youth to the people of God.

In the discussion about these recommendations, Dr McCloud, speaking on behalf of the Finance Committee, drew the attention of the Central Committee to the following comment on the matter from the Finance Committee:

Should the Central Committee decide to waive the 75% condition (recommendation 2), the Finance Committee wishes to indicate that funds internal to the Council (recommendation 3) would, in the first instance, need to be released by reallocating block grants available to Unit III as a whole (except PTE) and, in the second instance, from undesignated income of the Council.

Should the Central Committee agree to proceed, it should be minuted that the directors of Unit III must discuss the reallocation of the block grants in cooperation with Finance and OICD staff and bring a revised budget for the Unit to the Central Committee in March 1990. Until that time, the 1990 budget as approved by Central Committee will apply.



Ms Patti Talbot, a Youth adviser, spoke in support of the recommendations, stressing the importance of the Youth Sub-unit's work in trying to identify and nurture potential leadership for the future. Ms Armstrong referred to the guidelines for participation of youth as a minimum of 15%, and wondered whether even three staff members would be 15% of the Geneva staff. She pointed out that the ecumenical movement currently receives its greatest support from those who took part in youth work in earlier years.

Ms Zumach expressed concern that this issue should be discussed again when it had already been agreed. She felt we would only become credible with regard to our commitment to young people if we do all we can to enable them to join in the work by giving them the support they need.

The General Secretary referred to Dr McCloud's reminder on behalf of the Finance Committee. He assured the Central Committee that the issue will be taken up and full information would be available by March 1990.

The Central Committee approved these recommendations.

## B. Global Youth Gathering

As part of the GYG process, the sub-unit on Youth is engaged in planning an ecumenical youth and student conference with the theme "Gathering for Witness" in April 1990 in Limuru, Kenya. The partnership between participating ecumenical youth organisations includes a joint commitment to fund-raising for the GYG process.

Resources for the GYG process have been identified and are being released as appropriate. Moreover, the partnership of ecumenical youth and student organisations for implementation of the GYG process has been formed. This process and its goal of revitalising ecumenical youth work and enhancing youth as an integral part of our churches, our ecumenical movements and our societies has the clear support of our constituencies as well as appropriate Central Committee and other endorsements.

The Unit Committee requests the Central Committee to encourage member churches to support this process of cooperation between the different youth and student organisations, especially at the local and regional

levels. The Unit Committee noted that the WCC contribution to the costs of the Limuru conference has been included in the 1990 budget of the Sub-unit on Youth.

### C. World Youth Projects

The World Youth Projects programme constitutes an important area of the Sub-unit's work, helping to strengthen its networks and support youth-initiated projects. The Unit Committee requested the Central Committee to take note of:

1. the continuation of the series of inter-regional cultural action workshops that are planned to strengthen inter-regional networking under the World Youth Projects Programme, in particular the Latin American inter-regional workshop to be held in Brazil, December 1989, and a workshop in the Pacific region in 1990;
2. the World Youth Project Programme evaluation that will take place in the Middle East (1989) and in the Pacific. This is an integral part of the WYP programme which will be evaluated every two years at regional level.

The Central Committee took note of these matters.

## STAFFING

### I. APPOINTMENTS AND CONTRACT EXTENSIONS

#### Contract Extensions

The Central Committee authorised the General Secretary to proceed with the following contract extensions, the legal obligations of the World Council of Churches to be binding only as from the actual signing by both parties of the corresponding contracts or contract extensions.

All the contract extensions listed below are for three years unless otherwise stated:



## General Secretariat

### Office of the General Secretary

Ms Ruth Sovik (USA, Evangelical Lutheran Church in America), Deputy General Secretary/Staff Moderator Unit II, for one year from 20 January 1991 (will complete 6 years' service)

## Unit I

### Faith and Order

Rev. Dr Günther Gassmann (FRG, EKID (Lutheran)), Director from 1 January 1991 (will complete 10 years' service)

## II. INFORMATION

### A. Appointment by postal vote of Central Committee

It is reported that, following the recommendation of the Executive Committee in February 1989, the following appointment was made by Postal Vote:

## Unit III

### Youth

Mr Peter Brock (Australia, Anglican) as Director for four years from 1 September 1989.

### B. Appointments

The Central Committee noted the following information about the appointments and contract extensions made by the Officers (December 1988) and by the Executive Committee at their meetings in Geneva (February 1989) and Zagorsk, USSR, (July 1989):

## General Secretariat

### Ecumenical Institute, Bossey

Fr Francis Frost (UK, seconded by the Roman Catholic Church) as Lecturer/Tutor for three years from an agreed date (February 1989).

Dr Kondothra George (India, Malankara Orthodox Syrian Church (Oriental)) as Lecturer for four years from 15 June 1989 (Officers, December 1988)

#### Personnel Office

Rev. Carlos Sintado (Argentina, Evangelical Methodist Church of Argentina) at present Secretary for Development Education, Education/Unit III, as Director from 1 August 1989 (February 1989)

### Unit I

#### Dialogue with People of Living Faiths

Mr Hans Ucko (Sweden, Lutheran) as Secretary for Inter-Faith Dialogue (Christian-Jewish, Christian-Marxist and New Religious Movements) for four years from 1 September 1989 (February 1989)

### Unit II

#### Commission on the Churches' Participation in Development

Dr Rebecca Larson (Canada, Evangelical Lutheran Church in Canada) as Executive Secretary (Development, Training and Advisory Services) for four years from 1 May 1989 (February 1989)

#### Christian Medical Commission

Dr Erlinda Senturias (Philippines, United Church of Christ) as Programme Secretary from 1 July 1989 (Officers, May 1989)

Ms Margareta Sköld (Sweden, Lutheran) as Programme Secretary for four years from an agreed date (July 1989)

### Unit III

#### Education

Dr Wille Riekkinen (Finland, Evangelical-Lutheran Church of Finland) as Programme Secretary for Biblical Studies for two years from 1 June 1990 (July 1989)



## C. Contract Extensions

All contract extensions listed below are for three years unless otherwise stated:

### General Secretariat

#### Library

Ms Caroline Reuver (Netherlands, Roman Catholic Church), Documentalist, from 1 January 1991 (will complete 10 years' service) (July 1989)

#### Ecumenical Institute (Bossey)

Ms Roswitha Ginglas-Poulet (FRG, Roman Catholic) Interpreter (non-programme), from 1 June 1990 (will complete 20.1 years' service) (February 1989)

Mr John McVie (UK, Church of Scotland) Accountant/Administrator (non-programme), from 1 March 1990 (will complete 12 years' service) (February 1989)

Ms Evelyne Tatu (France, Roman Catholic) Interpreter, from 1 October 1990 (will complete 20.1 years' service) (July 1989)

#### Department of Communication

Ms Joan Cambitsis (UK, Church of England) Production Manager, from 1 March 1991 (will complete 12 years' service) (July 1989)

Mr Peter Williams (Denmark, Evangelical Lutheran Church of Denmark) Photographic/audio-visual services Coordinator (non-programme), from 1 May 1990 (will complete 10 years' service) (February 1989)

Mr Thevaradyil Thomas (India, Mar Thoma Syrian Church of Malabar) Publications Editor (non-programme), for one year beyond retirement from 1 July 1990 (will complete 9.9 years' service) (February 1989)

Ms Maryse Courvoisier (France, Reformed Church of France) French Translator, from 1 January 1991 (will complete 28.3 years' service) (July 1989)

Ms Rosemarie Doench (FRG, EKID (Lutheran)) Translator (non-programme), from 1 July 1990 (will complete 22 years' service) (February 1989)

Rev. James Greig (UK, Church of Scotland) Translator (non-programme), from 20 May 1990 until 29 February 1992 (retirement) (will complete 5 years 9 months' service) (February 1989)

Ms Cornelia Kerkhoff (FRG, Roman Catholic) Translator (non-programme), from 1 July 1990 (will complete 20 years' service) (February 1989)

Ms Maria Julia Pascual (Spain, Roman Catholic) Translator (non-programme), from 1 August 1990 (will complete 12 years' service) (February 1989)

Ms Joan Reilly (UK, Church of Scotland) Translator (non-programme), from 1 April 1990 (will complete 21 years' service) (February 1989)

### Finance

Mr Atze van der Kooi (Netherlands, Netherlands Reformed Church) Supervisor, Treasury Services, from 1 March 1991 until 31 July 1994 (retirement) (will complete 32.7 years' service)

## Unit I

### Faith and Order

Rev. Dr Thomas Best (USA, Christian Church (Disciples of Christ)) Executive Secretary, from 1 January 1991 (will complete 10 years' service) (July 1989)

Rev. Dr Nicolas-Gennadios Limouris (Greece, Ecumenical Patriarchate of Constantinople (Eastern)) Executive Secretary, from 1 July 1990 (will complete 10 years' service) (February 1989)

### Commission on World Mission and Evangelism

Mr Wai-Man Fung (Hong Kong, Hong Kong Baptist Convention) Secretary for Evangelism, for one year from 1 December 1990 (will complete 10 years' service) (July 1989)



Mr Yorgo Lemopulo (Turkey, Ecumenical Patriarchate of Constantinople (Eastern)) Secretary for Orthodox Studies and Relations, from 1 February 1991 (will complete 7 years' service) (July 1989)

Rev. Gerhard Linn (GDR, Federation of the Evangelical Churches in the GDR (United)) Secretary for Education for Mission, from 1 August 1990 (will complete 7 years' service) (July 1989)

## Unit II

### Commission on Inter-Church Aid, Refugee and World Service

Mr Melaku Kifle (Ethiopia, Ethiopian Orthodox Church (Oriental)) Coordinator, Refugee Service, from 1 March 1990 (will complete 12 years' service) (February 1989)

Rev. Richard Murigande (Burundi, Methodist Church in Burundi) Secretary for Africa, from 5 January 1991 (will complete 7 years' service) (July 1989)

Ms Marta Palma (Chile, Pentecostal Mission Church) Area Secretary for Latin America and Caribbean, from 1 October 1990 (will complete 7 years' service) (July 1989)

Dr Kyung-Seo Park (South Korea, Presbyterian Church in the Republic of Korea (PROK)) Area Secretary for Asia, from 20 March 1991 (will complete 12 years' service)

### Commission on the Churches' Participation in Development

Mr Israel Batista-Guerra (Cuba, Methodist Church in Cuba) Secretary for Networks' Coordination, from 19 January 1991 (will complete 7 years' service) (July 1989)

Mr Robert van Drimmelen (Netherlands, Reformed Churches in the Netherlands) Executive Secretary (Socio-economic Programmes), from 1 February 1990 (will complete 10 years' service) (February 1989)

### Christian Medical Commission

Dr David Hilton (USA, United Methodist Church) Associate Director, from 10 March 1990 (will complete 7 years' service) (February 1989)

### Unit III

#### Education

Ms Lorine Tevi (Fiji, Methodist Church in Fiji) Coordinator, Ecumenical Learning, for 6 months from 1 January 1991 (will complete 9.5 years' service) (July 1989)

Ms Teny Pirri-Simonian (Lebanon, Armenian Apostolic Church (Oriental)) Secretary for Development Education, from 15 December 1990 until 30 June 1991 (will complete 4.5 years' service) (July 1989)

#### Programme on Theological Education

Dr John Pobee (Ghana, Church of the Province of West Africa (Anglican)) Associate Director, from 16 January 1991 (will complete 10 years' service) (July 1989)

#### D. Consultants

The Central Committee noted that the following Consultants had been appointed by the General Secretary since the last Central Committee meeting in August 1988:

#### General Secretariat

##### Finance and Central Services

Mr Robert Varga (Switzerland, Roman Catholic) for one year from 1 January 1989

### Unit I

#### Dialogue with People of Living Faiths

Dr Ulrich Schoen (FRG, Lutheran) (Christian Muslim Relations and Relations with Traditional Religions) for 2 years from 1 August 1989

#### Commission on World Mission and Evangelism

Ms Sann Sann Myint (Burma, Burma Baptist Convention) for 6 months from 9 February 1989

Rev. Dr Frederick Wilson (USA, Presbyterian Church (USA)) for 9 months from 1 January 1989

## Unit II

Commission on Inter-Church Aid, Refugee and World Service

Mr John Doom (French Polynesia, Evangelical Church of French Polynesia) for one year from 13 January 1989

Mr Francis Kanyoro (Kenya, Lutheran) for one year from 1 February 1989 (ECLOF)

E. Departures

1. The Central Committee noted that the following executive staff members had left, or would shortly leave, the service of the World Council of Churches:

## General Secretariat

Office of the General Secretary

Mr Patrick Coïdan (France, Swiss Protestant Church Federation) Assistant General Secretary for Finance and Administration on 31 October 1989 (will complete 10 years' service)

## Unit I

Commission on World Mission and Evangelism

Rev. José Cunanan (Philippines, The United Methodist Church), Secretary for Urban/Rural Mission, on 30 September 1989 (will complete 3.1 years' service)

## Unit II

Commission on Inter-Church Aid, Refugee and World Service

Ms Nora Chase (Namibia, Evangelical Lutheran Church in South West Africa (Namibia) (Rhenish)) Deputy Director, on 31 July 1989 (will complete 2.6 years' service)

Programme to Combat Racism

Dr Jean Sindab (USA, Progressive National Baptist Convention Inc.) Programme Secretary, on 30 June 1990 (will complete 4 years' service)



### Unit III

#### Women in Church and Society

Rev. Anna-Karin Hammar (Sweden, Church of Sweden)  
Director, on 30 June 1990 (will complete 4 years' service)

2. The Central Committee noted that the following Consultants have left, or will shortly leave, the service of the World Council of Churches:

### Unit I

#### Commission on World Mission and Evangelism

Ms Sann Sann Myint (Burma, Burma Baptist Convention) on  
30 June 1989 (completed 5 months' service)

Rev. Dr Frederick Wilson (USA, Presbyterian Church (USA))  
on 30 September 1989 (will complete 1 years 9 months'  
service)

### Unit II

#### Justice, Peace and Integrity of Creation

Rev. Carol Wickersham (USA, Presbyterian Church (USA)),  
on 30 April 1989 (completed 8 months' service)

### F. Other Information

The Central Committee noted the request of the General Secretary that the Rev. Dr Samuel Amirtham (India, Church of South India), act as Director ad interim of the Ecumenical Institute, Bossey, (in addition to his duties as Director of the Programme on Theological Education (PTE), Unit III) from 1 September 1989 until 30 June 1990.

### III. VACANCIES

#### General Secretariat

##### Office of the General Secretary

Assistant General Secretary for Finance and  
Administration (November 1989)

##### Office for Income Coordination and Development

Associate Director (immediate)

##### Finance

Finance Officer, Unit II (immediate)

##### Ecumenical Institute (Bossey)/Programme for Theological Education

Director (July 1990)  
Lecturer (immediate) (seconded post)  
Interpreter (part-time) (non-programme) (immediate)

##### Department of Communication

Press Officer and Editor EPS (non-programme) (July 1990)  
Visual Arts Coordinator (non-programme)

#### Unit I

##### Commission on World Mission and Evangelism

Secretary for Publication

#### Unit II

##### Commission on Inter-Church Aid, Refugee and World Service

Deputy Director (immediate)  
Secretary for Migration (August 1989)  
Director, ECLOF (January 1990)  
Associate Director, ECLOF (January 1990)

Commission of the Churches on International Affairs

Executive Secretary (January 1990)

Executive Secretary (Liaison Office, USA) (immediate)

Commission on the Churches' Participation in Development

Executive Secretary (People's Participation in  
Development) (immediate)

Programme to Combat Racism

Programme Secretary (July 1990)

Unit III

Women in Church and Society

Director (July 1990)

Youth

Programme Secretary (April 1990)

Programme for Theological Education/Ecumenical Institute  
(Bossey)

Director (July 1990)

The Central Committee agreed to authorise the Officers to appoint the Assistant General Secretary for Finance and Administration as it is essential to have someone in this position as soon as possible.

The Central Committee further authorised the Executive Committee to give power to the Officers to fill other urgent vacancies that must be filled prior to its next meeting.

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In discussion of the Staffing Report, a question was raised regarding geographical representation on the staff, and whether the statistics for example for Asia might not be divided into sub-regions. This was noted, although it was



pointed out that this would not affect the total agreed percentage for the whole region.

The question of better geographical representation on the staff of the Communication Department was also raised. The General Secretary explained the limitations due to the need to have a number of people of English mother-tongue.

Dr Talbot indicated that the report from the special committee on staffing issues would be brought to the Executive Committee in March 1990 and subsequently shared with the Central Committee.

\*

Dr Talbot concluded by expressing her sincere thanks to Mr Trevor Davies for his help and support to her and to the Staffing Committee during his period of service to the Council as Director of Personnel. Good wishes were offered to Mr Davies for his future work.

### NOMINATIONS

In a closed session, Dr Talbot presented the recommendations of the Executive Committee, acting as the Nominations Committee of the Central Committee.

#### I. Membership of committees, commissions and working groups

##### A. Assembly Planning Committee

On the recommendation of the Executive Committee, the Central Committee agreed that Ms Virginia Gcabashe, Methodist Church of South Africa, take the place of Ms Olivia Muchena, United Methodist Church, Zimbabwe, who has been unable to attend any meeting of the APC.

##### B. CICARWS Commission

On the recommendation of the Executive Committee, the Central Committee agreed that Ato Haddis Terefe, Ethiopian Orthodox Church, take the place of the late Ato Zemedhun Bezuwork as a member of the CICARWS Commission.

## II. Appointment of Committee on Programmatic Reorganisation

The Executive Committee had nominated several persons, some of whom had been members of the Ad Hoc Group which it had appointed in February 1989. The Central Committee was offered the possibility of proposing additional names, and these were duly added to the list to be submitted for approval. It was decided to hear the report of the Executive Committee on the matter before appointing the Committee.

At a later closed session, a revised list of names was presented, and a full discussion took place.

Archbishop Habgood stressed the importance of inviting an external consultant to work on the whole issue of reorganisation: he felt it was not possible for such a task to be done by those already involved within the present structures. In pleading for clarity about what is expected of this Committee, he suggested it be seen as an advisory group for a consultant who would spend time investigating the way the Council works.

The General Secretary responded by expressing his view that it might be helpful if the Committee were served by a consultant, but that must be the Committee's own decision.

Archbishop Habgood proposed that an external professional consultant be appointed to work with the Committee. This was **agreed**.

Mr Thompson felt it was a mistake to include the moderators of the three Programme Units and of the Committee on the General Secretariat on this Committee as there would inevitably be a conflict of interests.

Several additional names were proposed in order to obtain a better overall balance.

The Central Committee **agreed** to invite the following persons from within its membership to serve on the Committee on Programmatic Reorganisation (CPR):

Moderator: Metropolitan Dr Paulos Mar Gregorios

Members: Metropolitan Antonie (Moderator Unit I)  
 Dr Janice Love (Moderator Unit II)  
 Dr Aaron Tolen (Moderator Unit III)  
 Ephorus S. A. E. Nababan (Vice-Moderator  
 Committee on the General Secretariat)  
 Dr Alexei Buevski  
 Mr Jorge Luiz Domingues Ferreira  
 Ms Celine Hoioire-Atger  
 Ms Rosangela Jarjour  
 Ms Boonmee Julkiree  
 Rev. Margot Kaessmann  
 Ms Stephanka Petrova  
 Rev. Prof. Josef Smolik  
 Dr Adebisi Sowunmi  
 Rev. Bernard Thorogood  
 Mr Per Voksoe (Member of Finance Committee)

Special consultant proposed by Bishop Okullu:  
 Mr William Temu, CORAT, Nairobi

Consultants: Ms Patricia Talbot - (Youth)  
 Ms Anu Talvivaara - (Youth:  
 Syndesmos/Orthodox)  
 Mr Gabriel Habib  
 Prof. José Miguez-Bonino

Secretary: Ms Mercy Amba Oduyoye

Ex officio: General Secretary and Deputies

It is understood that, should a member be unable to attend, the General Secretary will invite a substitute, preserving the categories represented.

#### ROTATION OF MEMBERS OF THE EXECUTIVE COMMITTEE

The Central Committee at its meeting in Hanover in August 1988 appointed a small committee to consider the advisability of the rotation of members of the Executive Committee (see Minutes, pp 55-56. Justice Dr Govaert Kok, convenor, presented the progress report of the small committee (Ms Inge Halim Japhar, Rev. Ruth Jefferson, Archbishop Aram Keshishian, Rt Rev. Henry Okullu), as follows:



Our committee considered the various aspects of the question of rotation of members of the Executive Committee and took into account also previous discussions on the issue. There are valid arguments in favour of the proposed rotation as well as arguments that speak against it. There are also certain factors which would need to be taken into consideration in any proposal for a system of rotation. Until now, the Central Committee has not had an opportunity to discuss the matter to any extent. Our committee came therefore to the conclusion that it should not make any recommendation for action at this point, but rather bring to the attention of the Central Committee these various factors and arguments in order to facilitate a discussion. Following the discussion in the Central Committee, our committee will be ready to prepare a recommendation for the March 1990 meeting.

#### Factors to be taken into consideration

1. Any system of rotation would not apply to the Presidents nor to the Officers of the WCC nor to the Moderator of the Finance Committee. It might be advisable also that the Moderators of the Units and the Committee on the General Secretariat should not rotate. This would leave a maximum of eleven members of the Executive Committee who could be subject to rotation.
2. Rotation should not take place before two years after an assembly, and no rotation would be desirable in the two years preceding the next assembly. This would leave a mid-assembly period of three years in which rotation could happen.
3. Rotation should not concern more than three or four members at one time.
4. Any rotation should be done taking into account the usual balances regarding regions, gender, confessions, etc.

#### Arguments in favour of rotation

- a) More participation of Central Committee members in the life and work of the Executive Committee.
- b) Possibility to benefit from emerging new leadership in the Central Committee.

- c) More participation and representation of member churches at the level of the Central Committee, and more feedback to these churches.
- d) Less danger for the Executive Committee to become a group that is independent vis-à-vis the Central Committee.

#### Arguments against rotation

- a) Experience has shown that it takes several years for the Executive Committee to become a group and to function effectively.
- b) Continuity is important for the life and work of the Executive Committee, as well as 'collective memory'.
- c) As rotation would only concern about half the membership of the Executive Committee it could have the opposite effect of reinforcing the 'elite' character of the group of members who would not rotate.
- d) Rotation would imply that at least two if not three meetings of the Central Committee would have to give adequate attention to the matter of nominations and elections.

The committee discussed a possible solution which would not be a rotation as such but would satisfy some of the arguments in favour of rotation. At the time of the election of the Executive Committee (i.e. the Central Committee immediately following an assembly) substitutes could be elected for each one of the members. In case an elected member were unable to attend one of the meetings of the Executive Committee, his or her substitute could be asked to replace him or her. As in practice there are always one or more members who are unable to attend a particular meeting, such a measure would indeed provide opportunity for more participation and representation as it would also facilitate a full attendance at each one of the Executive Committee meetings.

Mr Thompson moved the following resolution, which was seconded:



"that Central Committee direct the committee on Rotation of members of the Executive Committee to draft an amendment or amendments to chapter 5 of the Rules to provide for rotation of members of the Executive Committee taking into consideration factors 1-4 of their report (above) to this session of Central Committee".

Mr Thompson explained that the purpose of his motion was to give the small committee the direction it was seeking from the Central Committee. He repeated his reason for proposing a system of rotation of membership: the present Rules imply that the WCC is governed by a democratic representational system in that each meeting of the Central Committee shall elect an Executive Committee and a Nominations Committee. This principle had not been followed. The practice has been to elect an Executive Committee after each assembly, and the same members are in fact re-elected at each meeting of Central Committee, thus perpetuating it for the whole period. This precludes a participatory system in which each member of the Central Committee could be considered for membership in the Executive Committee. It appears to some that this is an elitist system and contrary to the principles of representation and democracy. (minutes CC 1988, p.56). Mr Thompson urged the Central Committee to act democratically in the same way as churches and governments are expected to act democratically

The Central Committee **voted in favour** of Mr Thompson's motion, thus giving authority to the small committee to draft amendments to chapter 5 of the Rules of the World Council of Churches; these would come to the Central Committee for ratification at its meeting in March 1990.

## REPORT OF THE FINANCE COMMITTEE

### I. INTRODUCTORY REPORT OF THE FINANCE COMMITTEE MODERATOR

Dr McCloud, moderator of the Finance Committee, presented the following preliminary report:

For the second time, the Finance Committee of the Central Committee has met prior to the actual meeting of the Central Committee, and has finished its work in time for its members to fully participate in the sessions of the



Unit Committees to which they belong. The members of the Finance Committee had therefore agreed to join the Executive Committee in Zagorsk, and we are grateful for their extra availability.

A full report will be presented to the Central Committee later in this meeting which will pick up any other issue that has emerged from the Unit Committee discussions.

For the information of the Committee, I want to indicate at this point what the 1988 results have been for the Council as a whole, and also mention where we are to-date in the 1989 exercise.

### 1988

For the second year in a row, the Council has seen a deficit on its operating results. The total shortfall in 1988 was Sfr 928,775 as against over Sfr 1.3 million in 1987. This was less than had been anticipated when the budget was approved. Nevertheless, this has meant that total operating funds have declined from 24.7 million at the end of 1986 to 23.4 million on 31 December 1987, and to 22.5 million Swiss Francs on 31 December 1988.

Expenses totalled Sfr 41,160,073 in 1988, up 4.2% over 1987, and were approx. Sfr 850,000 less than had been authorised, a saving of approximately 2% of the total budget.

On the other hand, as a consequence of the strengthening of the US dollar and of the Deutschmark vis-à-vis the Swiss Franc during the year, the undesignated income of the Council has ceased to decline in Swiss Franc terms and this has led to better than expected income received (up 6% compared to 1987).

Designated income has again increased from 29.04 million Swiss Francs to 30.31 million in 1988, which is the sixth consecutive increase in designated receipts since 1982. This is of course a direct result of the continuous efforts of our Office of Income Coordination and Development and is particularly remarkable in a period of regular erosion of the Swiss Franc against all major currencies from 1982 to 1987. We are grateful for the faithful support of many churches and church agencies that have made this result possible.

The total activity of the WCC, including both its operating budget and the projects, represented over 121 million Swiss Francs in 1988 (approximately 86 million US\$). The three programme units handled 91% of this total, and the actual central and administrative costs only represented 3.6% of the funds handled by the WCC in 1988.

### 1989

As far as 1989 is concerned, the Executive Committee reviewed the budget during its meeting in February. Members of the Central Committee will recall that in Hanover the budget had been approved with the provision that staff only be authorised to operate in 1989 on the basis of 95% of the budget levels, and that the situation be reviewed by the Executive early in the year.

In February 1989 an estimated expenditure budget was presented together with a revised income forecast based on slightly higher exchange rates, since at that time the Swiss Franc had already started to weaken. Except for CWME, the revised budget was balanced according to the criteria set by the Executive Committee, and the Executive therefore waived the 95% limit on spending with the understanding that sub-units were not authorised to spend more than the estimated expense budget presented.

On the basis of figures at the end of May, it appears that expenses have been kept within that authorised budget. On the income side, actual receipts are exactly on target. The present weakness of the Swiss Franc versus all the major currencies should improve the level of income actually received in the remaining second half of this year.

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The Finance Committee also received reports on the 1989 and 1990 income projections, on the level of funds obtained in relation to Special Funding authorisations, on the allocation of undesignated interest earned on the general reserves of the Council and on the Women and Finance study and consultation process.

The Committee especially considered the funding of the JPIC world consultation and will propose ways to ensure that sufficient financial means are available. It also was appraised of the situation of the funding of the Seventh Assembly.



### Seventh Assembly

Review of Seventh Assembly funding reveals that 118 churches (38%) have responded with pledges totalling Sfr 5.1 million.

Included in these figures are signs of some important changes and challenges in the life of the Council. Forty percent of churches which have pledged to date are Third World churches - a 92% increase over 1983 in the number of Third World churches participating financially in the Assembly budget and resulting, thus far, in more than four times the Swiss francs received for Vancouver from this part of the membership.

Although many churches in Eastern Europe have a longer decision-making process (sometimes linked to government authorisation for currency conversion), the new pledges received from the GDR already raises the regional total to more than six times the Swiss franc amount given to Vancouver (from Sfr 14,453 to Sfr 113,400).

Even in the countries of Western Europe and North America, new contributions (churches which did not give to the Sixth Assembly) constitute 5.5% of the regional Swiss franc pledges to date. Pledges from church donors in these two regions which supported the Sixth Assembly represent a 50% increase over Vancouver.

Despite this good news from all regions, pledges for the Assembly are far short of the projected budget. Churches which have not yet communicated their pledges should be challenged by the actions of those who have. A systematic campaign is needed to elicit major contributions from the church-related agencies and other possible donors. In 1983 the Canadian government supplemented agency funding with Sfr 436,000 - there is no current indication that such an amount will be forthcoming by the Australian government.

Unfortunately not all member churches have responded as yet with pledges of financial support for the Seventh Assembly, including 47 churches represented on the Central Committee. If members of the Central Committee are in doubt as to whether their church has communicated its pledge, they are encouraged to check with staff: either Midge Béguin-Austin or Patrick Coïdan.



Present commitments of churches which have already pledged support to the Assembly budget should both challenge and encourage all of the membership to show similar signs of commitment. Short of that, the budget of the Canberra Assembly will not be fully covered.

## II. ALLOCATION OF UNDESIGNATED INTEREST EARNED ON WCC RESERVES

At a later session, Dr Talbot presented the following requests for allocation of funds from undesignated interest earned on reserves:

The Central Committee decided in 1987 that "one half of the interest earned from Reserves may be allocated outside the regular budget process" to new, short term, experimental programmes that can not otherwise be funded.

In line with the agreed procedure, the Vice-moderator of the Central Committee convened a special group including the General Secretary, the Unit Committee Moderators and the Moderator of the Finance Committee to screen the two requests that have been received.

The group ensured that the requests do correspond both to programmes that are within the Central Committee priorities and to the approved criteria. The two requests are the following:

### A. Programme of Formation of Future Staff

It is well-known that the traditional pipelines to train ecumenical personnel are no longer able to provide this service as they did in the past. The WCC is therefore obliged to take a more active role both in recruiting new staff and in providing opportunities for persons with potential so that they could contribute to the programmes of the WCC and also receive the necessary training. It is a particular need of the ecumenical movement that the WCC concentrate in the first instance on facilitating the participation of Orthodox, both women and men, on the staff of the WCC. After two years, this programme will be evaluated and decisions made as to its possible continuation within the regular programmes of the Council.

The request is for Sfr 200,000 per year for the next two years.

**B. The World Convocation for Justice, Peace and the Integrity of Creation** to be held in Seoul, Korea, in March 1990 is an important step in the process which has been a recognised priority of the WCC since the Vancouver Assembly.

The nature of the meeting sets it apart from usual world meetings because of its attempt to call the churches to a mutual covenant. While the convocation itself is a one-time event and is therefore clearly within the criteria of "short-term", it is also experimental in the sense that it is geared at testing the readiness of the churches to move in this direction.

The results of the Convocation will be evaluated by the Central Committee and by the Assembly itself in terms of impact on future organisation of the programmes and relationships of the whole Council.

Beyond the fact that the Convocation itself meets the criteria, a guarantee against the possible shortfall from interest earned on the general reserves of the WCC is warranted by the purpose for which such criteria were set up in the first place, i.e., the Vancouver Assembly's directive:

"that there should be an increase in the Central Committee's flexibility in allocating available (i.e., undesignated) funds for programmes which it considers 'priorities'."

The request is for a guarantee against a possible income shortfall of up to Sfr 250,000 for a total expense budget of the Convocation not to exceed Sfr 1,575,000. The amount available in 1990 is Sfr 260,000.

The special group agreed that both of the above requests correspond to the criteria and therefore recommended that the Central Committee approve both requests for a total Sfr 260,000 in 1990 under the following conditions:

1. The Formation Programme is to be designed at a level of a maximum Sfr 200,000 per annum cost.
2. Subject to the Central Committee deciding to proceed with the original plan for the JPIC Convocation, and in line with its 1988 decision not to allow expenditure



to exceed available funds, an amount of up to Sfr 250,000 is set aside from the total interest available in 1990 (Sfr 260,000) as a guarantee against a possible shortfall in income to the JPIC Convocation, the expense of which is limited to Sfr 1,575,000.

3. The amount available after the above mentioned possible shortfall has been covered will be made available to the WCC Formation Programme.
4. This Programme will therefore be started in 1990 at a time dependent on the actual amount available after the possible JPIC shortfall has been covered.

The proposal for training for future staff was welcomed, though Bishop Hempel asked that there be some consultation with the respective member church before accepting someone for training. Metropolitan Antonie noted that such a programme would be helpful for the Orthodox but asked that recruitment of Orthodox staff not be delayed until some have received training. Ms Kaessmann hoped that women as well as men from Orthodox churches would be offered this opportunity.

Mr Robbins felt that the rationale for including JPIC as a "short-term new and experimental" programme was not sufficiently strict according to the intention of Central Committee in creating this category of funding.

The Central Committee agreed to these recommendations.

### III REPORT OF THE FINANCE COMMITTEE

#### 1. 1988 Accounts

The highlights of the 1988 accounts were already presented to the Central Committee in the Preliminary Finance Report. A copy of these accounts is in the hands of Central Committee members. The Finance Committee studied the accounts and considered that the changes made in this year's presentation increased their clarity.

On the basis of its examination, the Finance Committee recommended that the 1988 accounts be approved.

This was agreed.



## 2. 1989 Year to-date

The Finance Committee received a report on the 1989 expenses and income to date, and reviewed certain elements of the budget.

In view of an unexpected shortfall in the income of the US Office, the Finance Committee agreed that an extra transfer of US\$ 13,000 be made in 1989 to the US Office from the undesignated income of the Council to compensate for this shortfall.

## 3. Appointment of Auditors

At its meeting on 24 June 1988, the Audit Committee of the World Council of Churches considered whether a change of auditors would not be appropriate. The Audit Committee concluded that Swirex, Ernst and Whinney, who have audited the accounts of the WCC since 1979, were not really equipped to respond to more recently emerging needs of the finance staff, both in terms of management consulting and of computer systems expertise. The Audit Committee had also experienced some difficulty in obtaining timely reports and management letters. The staff were instructed to seek alternative quotations from other auditing firms.

Six of the "Big 8" auditing firms in Geneva were approached. (The two exceptions were Touche Ross who had already been the auditors before Swirex, Ernst & Whinney and, of course, Swirex, Ernst & Whinney.)

The Audit Committee met several times to consider the matter and after careful consideration of the six proposals it received, decided to recommend to the Finance Committee of the Central Committee the appointment of Klynveld Peat Marwick Goerdeler SA as auditors for the 1989 accounts of the WCC.

The Finance Committee received the report of the Moderator of the Audit Committee, the Rev. Jean-Pierre Jornod, with thanks, and decided to recommend that the Central Committee appoint Klynveld Peat Marwick Goerdeler SA as auditors for the 1989 accounts of the WCC.

This was agreed.

#### 4. Income Projections

As reported in the Introductory Finance Report, the rise of the US Dollar and the relative weakening of the Swiss franc versus most other currencies indicates that 1989 and 1990 income will be slightly higher than earlier projections. For planning purposes, 1990 income is projected at 1989 levels except where known pledges differ.

The weakened Swiss franc, however, has had an inflationary effect on the Swiss economy. Whereas the inflation rate was just above 2% per annum in 1987 and 1988, the forecast for this year and next is approximately 4% per annum. Income projections, therefore, must be understood in terms of buying power: the cumulative inflation for the period 1986-1990 will be approximately 13.6%.

Undesignated Income: With the revised exchange rates, the undesignated income projected for 1990 is Sfr 6,667,385. Even taking inflation into account, there is a real increase in income. The Committee noted that this increase is largely due to exchange variation and to government funds, and that giving rates for most member church contributions remain at or below Swiss inflation.

Programme Income: The Committee reviewed 1990 projected income to the Sub-units in comparison to 1988 actual income, changes since 1986 and inflation over the period.

From this perspective, for Unit I it was observed that both Dialogue and Church and Society have attracted new funding during the period. Though both Faith and Order and the Commission on World Mission and Evangelism have stable funding patterns, they are not in a growth situation. CWME is particularly fragile in terms of dollar exposure. The Swiss franc increases over the longer period for both Faith and Order and CWME do not meet the expected inflation.

Unit II as a whole shows that income over the period 1986-1990 is slightly below inflation due largely to dollar exposure and the termination of programme funding linked to the planned closure of the Refugee Offices in Athens and Rome. Both the Churches' Commission on International Affairs and the Programme to Combat Racism have benefitted from real new income over the period. The Commission on Inter-Church Aid, Refugee and World Service, like CWME, has a reasonably stable donor configuration but is not expanding and is very exposed to dollar fluctuation.



Unit III projections show a real increase in income beyond inflation due to new income and (except for the Programme on Theological Education) less dollar exposure. The increases, however, are almost exclusively for Education and Women in Church and Society which have attracted new funding during these four years. PTE funding has not kept up with inflation due both to their extensive dollar exposure and the fact that while it enjoys a stable funding constituency, it is not expanding.

Donor trends: Virtually all member churches in the USA and Canada report that their own financial situations are not keeping pace with inflation. Similar concerns are being expressed in Europe. In some cases, funds for 1989 and 1990 have been reduced over 1988 due to the internal situation of the donor. Despite higher per capita giving, reduced membership figures and the retaining of funds at lower judicatory levels suggest that this trend will continue.

Income development: A critical element for financial stability is not only a faithful constituency but an expanding number of donors. The WCC has been able to maintain a stable level of income through increased giving despite sizeable exchange losses from mid-1985 through mid-1988. But rates of giving by most present donors generally cannot increase as in former years because of the changed economic environment. Significant new income has been added during this period, but new sources - entities which have never funded the Council's work - take significant amounts of time and energy to develop. If the Swiss franc continues to weaken over the coming 18 months, the WCC will have gained some precious time needed for income development.

## 5. 1990 Budget

The 1990 preliminary budget was considered by the Executive Committee in February 1989 on the basis of assumptions that are recorded in the minutes of that meeting (page 28).

Most of those assumptions still hold. But since that time, a number of additional elements have been considered to take the present conditions of the financial markets into account, as well as a more precise knowledge of the activities that are planned for that year.



The following assumptions result from those modified elements:

- The Investment Advisory Group has indicated modified exchange rates to be expected in 1990. While the Swiss Franc has weakened vs. all major donor currencies, the most significant changes affect the US\$ and the DM income. It is expected that the US dollar can be sold forward at an average exchange rate of 1.80 Sfr.
- The house charges (overhead costs) have been reduced to take 1988 actuals into account.
- The amount included for staff salaries is based on a 4% inflation rate and on full staffing levels.

The Finance Committee considered a request from the Board of the Bossey Ecumenical Institute that followed up on a prior discussion with the Executive Committee last year concerning the level of the undesignated income transfer made annually to the Institute. After due consideration of the financial position of Bossey, and the time needed to redress the situation, the Finance Committee agreed that the allocation be increased by Sfr 100,000 in 1990 and 1991. The Committee underlined however that this action was not to be understood as a permanent change of the WCC's level of support.

The Finance Committee also considered two allocations of undesignated interest earned on the general reserves of the Council for new, short term, experimental programmes that were presented within the budget according to the procedures adopted by the Central Committee. One is within the CWME budget and responds to a new emphasis arising out of the San Antonio Conference on popular religiosity for a total Sfr 60,000. The other represents a new thrust within CICARWS and is related to the establishment of new Regional Groups, in line with the regionalisation efforts called for by the World meeting in Larnaca, for Sfr 90,000. Both of these applications correspond to the criteria for such allocations.

With these new elements, the 1990 budget now appears as presented in Appendix III, to which the following comments pertain:

1. In order to balance expenses and income, cost centres and sub units draw on available fund balances or depend on an undesignated income allocation, as presented in the last two columns of the table.

2. In the case of shared services and overhead cost centres, it is the established policy to draw on available operating fund balances before distributing the remaining costs to the sub units. This is the case for Library, Conference and Travel Office, Communications, and Finance and Central Services.
3. As far as the sub units are concerned, CWME needs to use Sfr 138,291 as a guarantee to cover its anticipated shortfall in income. This is less than the authorised one third limit (Sfr 209,309). Unit II needs to use Sfr 613,604, also less than one third of its available fund balance (Sfr 1,130,660). PTE needs Sfr 186,802, also less than one third of its fund balance (Sfr 214,631).
4. The Seventh Assembly Office costs are covered from income to the corresponding reserve.
5. The total 1990 budget shows an increase of 1.4% over 1989.
6. Finally, the Central Committee will note that the total undesignated income needed to balance expenses and income of the undesignated income dependent items of the budget, i.e. Sfr 6,561,233, is less than the anticipated undesignated income receipts of the year (Sfr 6,667,385).

Given these circumstances, the 1990 budget is "balanced" according to the criteria set by the Executive Committee last February. Therefore, the Finance Committee recommended that the Central Committee approve the 1990 budget as presented.

In response to a question from Ms Japhar about allocations of undesignated interest earned on reserves, Dr McCloud explained that the Central Committee decision in 1987 related to two distinct amounts, each representing half the total interest earned. One half of the interest earned is for allocation by Central Committee to projects that might be presented during a Central Committee meeting, as agreed earlier (see page 140); the other half - mentioned under 1990 budget above - represents allocations inside the budget which could not otherwise be funded.



Justice Kok noted that with expenditure exceeding income, the next Central Committee would have to face the problem of reducing the budget in the coming years. Dr McCloud agreed that fund balances had been reduced by Sfr 2 million to approximately Sfr 22 million, and that the Finance Committee had repeatedly drawn the attention of Central Committee to this fact. There was however evidence that sub-units were responding to the problem by keeping their spending within the authorised level.

The Central Committee approved the 1990 budget as presented.

## 6. Special Funding

a) CWME: Although final expense figures were not yet available, the Committee reviewed information regarding the CWME World Conference. Based on the amount authorised for Special Funding and the revised budget as approved, there is still the possibility of a shortfall of up to Sfr 100,000. Staff has been encouraged to seek funding for any shortfall, as CWME does not have reserves to call upon. A full report will be brought to the Central Committee in March.

b) JPIC: The Committee reviewed a detailed list of askings, pledges and potentials. Pledges currently total Sfr 1,129,353. The Sfr 110,000 previously listed as a pledge from the Vatican has been removed as it is not confirmed. If Sfr 200,000 of the potential amounts are realised, the shortfall vs. the revised expense budget of Sfr 1,575,401 would be Sfr 246,048.

c) Global Youth Gathering: Four of the six youth organisations have committed themselves to a process of coming together, including a Global Youth Gathering (GYG) in the second half of 1992. OICD has indicated to the Youth sub-unit the need for a cooperative approach to funding among the involved organisations, but no joint meeting has been held on this subject to date, and no approach to donors has yet been made. The Committee was made aware of the absence of a funding constituency among the member churches in support of the Youth sub-unit and further highlighted the timing difficulty of respecting the process in which the youth groups are engaged and yet the need for early discussion with the member churches and donor agencies so that they can plan support toward the Sfr 1.4 million needed for this event.



d) Seventh Assembly: The funding situation of the Seventh Assembly was referred to in the Introductory Report (page xx). As of 30 June 1989, 116 pledges (or payments without pledge) have been received, totalling Sfr 5,141,526. However, some Sfr 2.5 million remain to be secured. Of great concern is the fact that there remain 146 churches (nearly half) which have made no response whatsoever to this appeal. The Finance Committee hopes that Central Committee members from 47 of these churches have contacted staff or other Finance Committee members to clarify the situation of their particular church.

Several churches have indicated difficulty in paying delegate costs, including those in donor countries. The Participants Task Force, which met for the first time on 16 June, has drawn attention to the fact that "for financial reasons some churches may not send full delegations. The location of the Assembly plus the worsening economic situation (especially in Eastern Europe) may lead to some churches not being fully represented."

During 1989 and 1990, the Office for Income Coordination and Development (OICD) will undertake askings to church-related and other agencies to supplement the member church support, largely through grants in support of travel and accommodation subsidies. More than Sfr 2 million will need to be secured from these sources in order to have a balanced assembly budget.

#### Other Special Funding Requests:

At this meeting of the Central Committee, Unit III considered a request from the Sub-unit on Women in Church and Society (see page 115) which, in addition to programme recommendations, asked that new Special Funding be authorised in the amount of Sfr 450,000 for a series of regional conferences to take place mid-way through the Ecumenical Decade - Churches in Solidarity with Women (1988-98). Dates and venues will be agreed with Regional Ecumenical Organisations well in advance, half to be held in 1992 and half in 1993.

The preliminary budget for the nine meetings totals an estimated Sfr 800,000. The sub-unit on Women in Church and Society plans to build a reserve of Sfr 350,000

from its annual budget during the years 1990-1993, as the Decade is one of its recognised priorities in the coming period. The 1990 budget as presented to this meeting includes a transfer for this purpose.

The Finance Committee recommended that, should the Central Committee approve the holding of these Mid-Decade Regional Meetings, the Central Committee also authorise the raising of the remaining amount, Sfr 450,000, within the Special Funding category.

The Central Committee agreed.

## 7. CICARWS

The Finance Committee heard Dr Robert Marshall, member of the CICARWS Commission, which had requested him to seek an opportunity to share the present financial concerns of CICARWS. The issues as outlined were briefly discussed with Dr Marshall, and the Finance Committee agreed to study them further at the next meeting. Finance and OICD staff were requested to prepare background documentation on these issues so that the Finance Committee in March can establish an order of priority for dealing with them.

## 8. Use of Undesignated Interest Earned on General Funds of the Council

The Finance Committee received a report that had been requested by the Executive Committee on an evaluation of the use of undesignated interest so far for new, short term, experimental programmes of the Council that could not otherwise be funded. Some Sfr 800'000 have been distributed since 1986. The Committee believes that the funds have been used for the purposes and were in the spirit for which such funds were designated. The Finance Committee has requested that a fuller report be shared with the members of Central Committee at the March 1990 meeting.

## 9. Finance Consultation

In March 1988 the Executive Committee approved plans for a finance consultation to be held in 1989 focussing on



how WCC and its related financial structures (member churches and agencies) participate in the present international economic system, particularly its impact on women, studying models for change as identified by women in the system - North and South. The Finance Committee heard about plans for a small working session (scheduled for the week beginning 19 November) which will prepare more systematic attention to the issues in the period from now until the Assembly. The exercise is complementary to programmatic and relational objectives of the Council and the various sub-units, especially in light of Larnaca and El Escorial follow-up. What is learned may also serve as a useful baseline reference in evaluating the Ecumenical Decade on Churches in Solidarity with Women. There is widespread interest in giving visibility and Council leadership to these issues.

The November meeting will provide an opportunity for women from all parts of the cash flow network linked to the Council to consult about what is known and not known about the impact of WCC-channeled financial resources on women and women's access to decision-making on finance. It will also try to identify specific gaps in knowledge, obstacles and opportunities to be addressed by the Council and its partners in developing new models and mechanisms to change the present situation.

The Consultation report will be brought to the Central Committee in March.

10. Items arising from Central Committee Minutes,  
Hanover 1988

- a) The Finance Committee regrets that the Executive Committee has not responded to the 1988 Central Committee's request to define "what is needed for the Central Committee immediately after the Assembly to have enough resources available to allow the results of the Assembly to be rapidly implemented." The Finance Committee requests that the Executive Committee undertake to present a report on this issue to the Central Committee in March. This will require that the Officers appoint the small group.
- b) The Finance Committee discussed Mr Thorogood's Hanover Central Committee motion to "consider an appeal to member churches to set their budgeted contributions to the Council in Swiss francs."



With the present weakening of the Swiss franc, it appeared to the Committee that such an appeal was not appropriate at this time. It heard, however, of the efforts of the staff, particularly in Scandinavia, to convince member churches and agencies not to pledge in a third currency (usually US dollars) but rather to do so in their own currency. The Finance Committee agreed that a selective approach to the issue was more effective than a general appeal and encouraged staff to pursue such efforts in the future.

#### 11. Items arising from Unit Committees

The Finance Committee considered a proposal from the Unit III Committee that would have financial implications in 1990:

The Youth Sub-unit is proposing to increase its executive staff from two to three. The Finance Committee reminds the Central Committee that, should it decide to create this additional staff position, the policy of the Council would allow actual staffing of this position only when additional designated income representing at least 75% of the cost of the first four year contract have been secured for the sub-unit (see pages 117-118).

#### 12. Acknowledgements

The Finance Committee would like the Central Committee to know that without the help of the Finance and OICD staff, the work of the Finance Committee would be an impossible task. Therefore the Committee wishes to record its profound appreciation for the support which was received from the staff during the meeting of the Finance Committee.

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Dr McCloud proposed the following resolution of appreciation to Patrick Coïdan which the Central Committee adopted unanimously:

The Central Committee has received with deep regret the news of Patrick Coïdan's resignation from the staff of the World Council of Churches. While it wishes for

Mr Coïdan God's continued blessings as he goes to his new work, the Committee already feels a sense of the tremendous loss which his departure will mean for the World Council of Churches.

The Central Committee wishes to express its appreciation for the significant contribution which Patrick Coïdan has made to the WCC and its member churches, and for the many achievements which his ten years of service to the Council record. This service has been characterised by efficiency, competence and effectiveness, all achieved with a conviction that his work at the Council was a ministry to which God had called him

The Central Committee gives thanks to God for what Patrick Coïdan has been for the World Council of Churches and the ecumenical movement.

\*

### SPECIAL REPORT ON THE SITUATION IN GEORGIA, USSR

Metropolitan David of Suchumi, who had been called to return home soon after his arrival in Moscow, rejoined the Central Committee on 25 July and reported briefly on the tragic events that had been taking place in Suchumi. The Moderator responded on behalf of participants, assuring Metropolitan David of the concern and prayers of all present for him and his people.

\*

### FUTURE MEETINGS

The dates of the next meeting of the Central Committee, to be held in Geneva, were noted:

24 - 31 March 1990.

This would be preceded by the following meetings:

5-13 March JPIC World Convocation, Seoul, Korea  
18-22 March Assembly Planning Committee, Geneva  
22-24 March WCC Executive Committee

## CLOSING ACTIONS

### I Expressions of thanks

At the end of closing session on Wednesday 26 July, the Moderator presented gifts to representatives of the Russian Orthodox Church and of the other WCC member churches in the Soviet Union, thanking them for their warm welcome to their country as well as for their untiring work in facilitating the work of this meeting of the Central Committee.

The Moderator expressed thanks to the staff of the Moscow Patriarchate and to all those involved in the planning and carrying through of the arrangements for this meeting of the Central Committee, and in particular to:

- His Eminence Metropolitan Philaret of Minsk, Chairman of the Host Committee, and the members of the Committee;
- representatives of the WCC member churches of the Soviet Union;
- Bishop Vladimir of Podolsk, Head of the Moscow Patriarchate Staff, and his assistants Archpriest Georgiy Glushik, Georgiy Erevjanchenko, Dmitriy Mihailov, and Boris Wik;
- Priest Nikolai Orlov; Archimandrite Feofan Ashourkov, Archpriest Sergiy Souzdaltsev;
- Peter Orlenko and Gleb Linitzkiy in charge of local translation services;
- Archpriest Victor Petljuchenko, responsible for travel arrangements for team visits,
- Priest Sergei Bezchasniy and those facilitating arrivals and departures at Sheremetjevo Airport;
- Vasili Karpov and A. Grigorjev looking after hotel accommodation arrangements;
- Nicolai Vahromeev, Archpriest Ioann Chizhenok, Dmitri Muhonkin, Nickolai Romanov, responsible for transport arrangements, visas, etc.
- Hygumen Varsonofiy and Ludmila Abroshena, responsible for meals in the restaurant;



- Tamara Kouzovleva, responsible for the cultural programme;
- Archpriest Ioann Sviridov, responsible for visits to Moscow churches;
- Hieromonk Ignatij Zhidkov, responsible for medical services;
- Igor Tarasevich and Juriy Lomakin for work with the mass media, photo exhibition, video.

His Eminence Metropolitan Philaret addressed participants, saying that it was sad for him and the members of the Host Committee to take leave of all who had come to Moscow for this meeting of the WCC Central Committee. He expressed thanks for the sensitivity shown by participants and for their appreciation of the preparations made for their visit.

As a reminder of their stay in the Soviet Union, each participant received a booklet containing pictures of the Danielov Monastery - which is at the centre of the Russian Orthodox Church's spiritual life and is thus very precious to them, together with an icon of the Trinity by Rublov, a symbol of the love and unity towards which all of us are striving.

The Moderator expressed gratitude to Ms Ruth Esche for her assistance with regard to procedures.

The General Secretary thanked all staff and coopted staff for their work during the meeting and in many cases for their involvement in the planning process, including:

- Myra Blyth and Terry MacArthur, responsible for daily worship;
- the team of stewards under the staff leadership of Chan Seong Foong and Peter Brock, and head steward Andrej Rybin
- Joan Cambitsis and Margrit Christ, responsible for the documents office;
- Daniel Moreillon and Elio Rossetti, the printing staff;
- Ermanno Vecchi, responsible for technical services;
- Jeanne Becher, Kathrin Hemmann, Rosemarie Kilchenmann and Heidi Schweizer who served as unit administrative assistants;

- Erna Haller, Travel secretary;
- Brigitta Botros, Conference secretary;
- the translators and interpreters, coordinated by Françoise Ruiz and Joan Reilly;
- the typing pool under the leadership of Catherine Inoubli;
- Christine Gendre, in charge of the telex/telefax office;
- Shelagh Friedli and Rosemary Green, the minute-writers;
- Helga Rollman, Information desk;
- Libby Visinand, editor of "Day-by-Day";
- Heather Stunt of the WCC bookshop;
- Edwin Hassink responsible for decoration;
- Peter Williams, photographer;
- Jean Stromberg, overall coordinator.

The Moderator, Dr Held, closed the meeting with prayer and the benediction and all joined in singing Laudate Omnes Gentes.

The 40th session of the Central Committee of the World Council of Churches was adjourned at 13.00 hours.

## II Closing Worship

Closing Worship took place at 18.00 in the entrance area. The meditation was given by Dr Marga Bührig.

## III Reception

Following the Closing Worship a Reception offered by WCC member churches in the Soviet Union took place in the Restaurant of the Central Tourist House. This provided further opportunity for mutual expressions of thanks and good wishes.

## Appendix I

### PARTICIPANTS

#### PRESIDIUM

##### Presidents

Dame R. Nita Barrow, Methodist Church in the Caribbean and the Americas  
 Dr Marga Bührig, Swiss Protestant Church Federation  
 Metropolitan Dr Paulos Mar Gregorios, Orthodox Syrian Church of the East, India  
 Bishop Dr Johannes W. Hempel, Federation of the Evangelical Churches in the GDR  
 His Beatitude Patriarch Ignatios IV, Greek Orthodox Patriarchate of Antioch and All the East  
 Most Rev. W. P. Khotso Makhulu, Church of the Province of Central Africa  
 Very Rev. Dr Lois M. Wilson, United Church of Canada

#### OFFICERS OF THE CENTRAL COMMITTEE

##### Moderator

Rev. Dr Heinz J. Held, Evangelical Church in Germany, FRG

##### Vice-moderator

Dr Sylvia Ross Talbot, African Methodist Episcopal Church, USA

##### General Secretary

Rev. Dr Emilio Castro, Evangelical Methodist Church in Uruguay

#### MEMBERS OF THE CENTRAL COMMITTEE

Ms Annathaie Abayasekera, Church of Ceylon  
 Ms Carol Abel, Church in Wales  
 Primate Emmanuel A. Adejobi, Church of the Lord Aladura, Nigeria



Rt Rev. Dr Per-Olov Ahren, Church of Sweden  
 Rev. Gershon F. H. Anderson, Methodist Church, Sierra Leone  
 Metropolitan Antonie of Transsylvania, Romanian Orthodox Church  
 OKR Walter Arnold, Evangelical Church in Germany, FRG  
 Archbishop Athanasios of Beni-Souef and Bahnassa, Coptic Orthodox Church  
 Bishop James M. Ault, United Methodist Church USA  
 Rev. Fr Viken Aykazian, Armenian Apostolic Church (Echmiadzin)  
 Bishop Ashur Babai, Apostolic Catholic Assyrian Church of the East, USA  
 Ms Helen Bhengra, United Evangelical Lutheran Church in India  
 Rev. Alexei Bichkov, All-Union of Evangelical Christians-Baptists of USSR  
 Rev. Dr Karel Blei, Netherlands Reformed Church  
 Protopresbyter Vitaly Borovoy, Russian Orthodox Church  
 Archbishop Nerses Bozabalian, Armenian Apostolic Church (Etchmiadzin)  
 Mr John Briggs, Baptist Union of Great Britain and Ireland  
 Most Rev. Edmond L. Browning, Episcopal Church, USA  
 Dr Alexei S. Buevski, Russian Orthodox Church  
 Rev. Samuel F. Calvo, Methodist Church, Costa Rica  
 Metropolitan Chrysostomos of Peristerion, Church of Greece  
 Rev. Dr Paul A. Crow Jr, Christian Church (Disciples of Christ), USA  
 Prof. Dr Vincent A. Das, Church of Pakistan  
 Metropolitan David of Suchumi, Georgian Orthodox Church  
 Dr Oliver M. Duku, Province of the Episcopal Church Sudan  
 Rev. Puafitu Faa'alo, Tuvalu Church  
 Mr Jorge Luiz Ferreira Domingues, Methodist Church in Brazil  
 Rev. Gioele Fuligno, Baptist Union of Italy  
 Mr Tharcisse Gatwa, Presbyterian Church of Rwanda  
 Ms Virginia Gcabashe, Methodist Church of Southern Africa  
 Archimandrite Theophilos Giannapoulos, Greek Orthodox Patriarchate of Jerusalem  
 Dr Wolf-Dieter Graewe, Federation of the Evangelical Churches in the GDR  
 Most Rev. John Habgood, Church of England  
 Rt Rev. Brian D.A. Hannon, Church of Ireland  
 Ms Janice Harmon, Evangelical Lutheran Church in America  
 Rt Rev. Oliver Heyward, Anglican Church of Australia  
 Ms Celine Hoiore-Atger, Evangelical Church of French Polynesia  
 Ms Theresa Hoover, United Methodist Church USA

Metropolitan Yohanna Ibrahim, Syrian Orthodox Patriarchate  
of Antioch and All the East

Rev. Prof. Osadolor Imasogie, Nigerian Baptist Convention

Ms Inge Halim Japhar, Indonesian Christian Church

Rev. Canon Ruth Jefferson, Anglican Church of Canada

Bishop Jeremias of Wroclaw and Szczecin, Autocephalic  
Orthodox Church in Poland

Most Rev. Isaiah Jesudasan, Church of South India

Rev. Jean-Pierre Jornod, Swiss Protestant Church Federation

Ms Boonmee Julkiree, Church of Christ in Thailand

Ms Joyce Kaddu, Church of Uganda

Rev. Margot Kaessmann, Evangelical Church in German, FRG

Mr Alexander Karpenko, Russian Orthodox Church

Archbishop Aram Keshishian of Lebanon, Armenian Apostolic  
Church (Cilicia)

Rev. Samson A. Khumalo, Presbyterian Church of Africa

Rev. Dr Kim Choon Young, Korean Methodist Church

Rev. Dr Kim Hyung-Tae, Presbyterian Church of Korea

Archbishop Kirill of Smolensk, Russian Orthodox Church

Very Rev. Leonid Kishkovsky, Orthodox Church in America

Bishop Dieter Knall, Evangelical Church of the Augsburg and  
Helvetic Confession, Austria

Rev. Bruno Knoblauch, Evangelical Church of the River Plate,  
Argentina

Justice Dr Govaert C. Kok, Old Catholic Church of the  
Netherlands

Bishop Dr Martin Kruse, Evangelical Church in Germany, FRG

Ms Birgitta Larsson, Church of Sweden

Ms Sebolelo Esther Lethunya, Lesotho Evangelical Church

Mr Peter Lodberg, Church of Denmark

Dr Janice Love, United Methodist Church, USA

Ms Jeneth Luvanda, Evangelical Lutheran Church in Tanzania

Ms Jean Mayland, Church of England

Rev. Joseph Mban, Evangelical Church of the Congo

Rev. Dr J. Oscar McCloud, Presbyterian Church (USA)

Archbishop Mekarios of Gojam, Ethiopian Orthodox Church

Prof. Dr Jan Michalko, Slovak Evangelical Church of the  
Augsburg Confession in the CSSR

Dr Andreas Mitsides, Church of Cyprus

Ephorus Dr Soritua A.E. Nababan, Batak Protestant Christian  
Church, Indonesia

Bishop Dr Gyula Nagy, Lutheran Church in Hungary

Rev. Dr Robert W. Neff, Church of the Brethren

Kara Newell-Cole, Friends United Meeting, USA

Bishop Nifon Ploiesteanul, Romanian Orthodox Church

Rt Rev. Dr J. Henry Okullu, Church of the Province of Kenya

Archbishop Kuno Pajula, Estonian Evangelical Lutheran Church



Metropolitan Pankraty of Stara-Zagora, Bulgarian Orthodox Church

Rev. Caroline E. Pattiasina-Toreh, Protestant Church in the Moluccas, Indonesia

Ms G. Stefanka Petrova, Bulgarian Orthodox Church

Metropolitan Philaret of Minsk, Russian Orthodox Church

Rev. Meinrad Piske, Evangelical Church of Lutheran Confession in Brazil

Ms Annette Poitier, Methodist Church in the Caribbean and the Americas

Rev. Dr Avery D. Post, United Church of Christ, USA

Bishop David W. Preus, Evangelical Lutheran Church in America

Miss Vaosoa F. Ravalomanana, Church of Jesus Christ in Madagascar

Rev. John E. Richardson, Methodist Church, UK

Rev. Dr W. Franklyn Richardson, National Baptist Convention USA Inc.

Rev. James Rogers, Church of Scotland

Prof. John S. Romanides, Church of Greece

Rt Rev. Philip Russell, Church of the Province of South Africa

Mr Fructuoso T. Sabug Jr, Philippine Independent Church

Rev. Dr Ingram S. Seah, Presbyterian Church in Taiwan

Prof. Dr Pribislav Simic, Serbian Orthodox Church

Ms Marie Skarrie-Elmquist, Mission Covenant Church of Sweden

Ms Jean Skuse, Uniting Church in Australia

Rev. Dr Josef Smolik, Evangelical Church of Czech Brethren

Rt Rev. Neville de Souza, Church in the Province of the West Indies, Jamaica

Rev. Dr Theodore Stylianopoulos, Ecumenical Patriarchate, USA

Dr Bert A. Supit, Christian Evangelical Church in Minahasa, Indonesia

Protopresbyter Dr Jaroslav Suvarsky, Orthodox Church of Czechoslovakia

Prof. Kyaw Than, Burma Baptist Convention

Mr William P. Thompson, Presbyterian Church (USA)

Rev. Bernard Thorogood, United Reformed Church in the UK

Rev. Leonora Tubbs Tisdale, Presbyterian Church (USA)

Bishop Dr Karoly Toth, Reformed Church in Hungary

Rev Dr Mukome Tshihamba, Church of Christ in Zaire - Presbyterian Community

Dr K. V. Varughese, Mar Thoma Syrian Church of Malabar, India

Rev. Marja J. van der Veen-Schenkeveld, Reformed Churches in the Netherlands

Archbishop Dr John Vikström, Evangelical Lutheran Church of Finland



Mr Per Voksoe, Church of Norway  
 Ms Marthe Westphal, Reformed Church of France  
 Dr Christine Woratz, Federation of the Evangelical Churches  
 in the GDR  
 Ms Hildegard Zumach, Evangelical Church in Germany, FRG

## SUBSTITUTES

Bishop Ambrosius of Joensuu Orthodox Church of Finland	for Archbishop John of Helsinki
Ms Jocelyn Armstrong Anglican Church of New Zealand/Aotearoa	for Archbishop Vercoe
Mrs Adetoun Bailey Church of the Province of Nigeria	for Dr Adebisi Sowunmi
Dr Stuart E. Brown Christian Church (Disciples of Christ)	for Rev. Robert Cuthbert
Bishop Dr Herbert W. Chilstrom Evangelical Lutheran Church USA	for Bishop Crumley
Archimandrite Theodorus Choreftakis Patriarchate of Alexandria and All Africa	for His Beatitude Parthenios III
Prof. Dr Diana Eck United Methodist Church USA	for Dr Janice Love (on 26 July)
Bishop Samuel B. Joshua Church of North India	for Rev. Pritam Santram
Rev. Edea Kidu United Church in Papua New Guinea and the Solomon Islands	for Rev. Albert Burua
Dr Robert J. Marshall Evangelical Lutheran Church in America	for Bishop David Preus (from 25 July)
Rev. Manuel Jesus Poblete Molina Pentecostal Church of Chile	for Rev. Ana Enriqueta Chavez
Ms Olga Ponomareva Russian Orthodox Church	for Miss Nina Bobrova

Mrs Inez Richardson for Dr Mary O. Ross  
National Baptist Convention USA Inc. (from 24 July)

Rev. Bruce W. Robbins for Rev. Dr Robert W. Huston  
United Methodist Church, USA

Rev. Bertalan Tamas For Bishop Dr Karoly Toth  
Reformed Church in Hungary (from 19 July)

Great Protopresbyter Dr G. Tsetsis for H.E. Metropolitan  
Ecumenical Patriarchate of Constantinople Chrysostomos of Myra

Rev Daniel E. Weiss for Rev Dr Robert C. Campbell  
American Baptist Churches in the USA

Mr Melake Tabor Teshoma Zerihun for Mr Demtse Gabre Medhin  
Ethiopian Orthodox Church

Rev. Michael Zhidkov for Rev. Alexei Bichkov  
All-Union of Evangelical Christians (from 24 July)  
Baptists, USSR

#### DELEGATED REPRESENTATIVES OF MEMBER CHURCHES NOT OTHERWISE REPRESENTED

Rev Aldo Comba Waldensian Church, Italy

#### GUESTS FROM THE USSR

from the Russian Orthodox Church:

His Holiness Patriarch Pimen  
Archbishop Alexander of Dmitrov  
Metropolitan Alexij of Leningrad  
Archbishop Alexij of Zarsk  
Archbishop Antony of Stavropol  
Bishop Evgenij of Tambov  
Archimandrite Evlogij  
Archimandrite Feognost  
Metropolitan Filaret of Kiev  
Metropolitan Gedeon of Novosibirsk  
Mr V. E. Girjavez  
Mr A. A. Grigorjev

Bishop Ilian of Kaluga  
 Archimandrite Innokentij  
 Archimandrite Iosif  
 Metropolitan Juvenaly of Krutizky  
 Bishop Lev of Tashkent  
 Archbishop Makariy of Iv.-Frankovsk  
 Archbisho Maxim of Tula  
 Protodeacon Vladimir Nazarkin  
 Metropolitan Pitirim of Volokolamsk  
 Protopresbyter Matfej Stadnjuk  
 Archimandrite Tihon  
 Archbishop Valentin of Vladimir  
 Mother Varvara  
 Archbishop Vladimir of Pskov  
 Metropolitan Vladimir of Rostov

#### All-Union of Evangelical Christians-Baptists:

Rev. Ivan Bukaty  
 Rev. Peter Konovalchik  
 Rev. Ivan Korablov  
 Rev. Nicolai Sizov  
 Rev. Leonid Soloviov  
 Rev. Nicolai Zuman

#### Georgian Orthodox Church:

His Holiness Catholicos-Patriarch Ilia II  
 Bishop Guran-Shalamberidze  
 Rev. Zurab Siradze  
 Mr Zaldastenishvili

#### GUESTS FROM OTHER REGIONS

Prof. Dr Bob Goudzwaard, Netherlands

Bishop Federico J. Pagura ) Evangelical Methodist Church  
 Mrs Rita M. A. de Pagura ) Argentina

Rev. Gi-Jun Ko ) Korean  
 Mr Hyong-Dok Kim ) Christian Federation,  
 Mr Yong-Son Om ) North Korea



## DELEGATED OBSERVERS

Msgr Eleuterio F. Fortino	Roman Catholic Church (Pontifical Council for Promoting Christian Unity)
Rev. Fr John Mutiso Mbinda	Roman Catholic Church (Pontifical Council for Promoting Christian Unity)

## ADVISERS: General Secretariat:

Ms Ruth Esche	Pastor Jacques Maury WCC/RCC Joint Working Group
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ADVISERS FROM WORLD ORGANIZATIONS  
AND OTHER BODIES

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Mr Douglas Brunson	Ecumenical Development Cooperative Society
Rev. Kaj E. Engstroem	Nordic Ecumenical Institute
Rev. Dr Hans Florin	United Bible Societies
Mr Soo-Min Lee	World Alliance of YMCAs
Dr Theol. Denton Lotz	Baptist World Alliance
Mr Eric Maillefer	World Evangelical Fellowship
Dr Lubomir Mirejovsky	Christian Peace Conference
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Ms Anu Talvivaara	SYNDESMOS
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Rev. Canon Samuel Van Culin	Anglican Consultative Council
Lieut. Colonel R. Waddams	Salvation Army
Dr Paul A. Wee	Lutheran World Federation
Mr Bo Wirmark	International Fellowship of Reconciliation
Mr Ralph Young	World Methodist Council

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AND REGIONAL CONFERENCES

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Dr Athanasios Basdekis	Council of Christian Churches in the FRG
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Bishop Jonathan Siyachitema	Zimbabwe Christian Council
Mr Michael Smart	British Council of Churches
Rev. Willem R. van der Zee	Council of Churches in the Netherlands

## ADVISERS APPOINTED BY UNITS AND SUB-UNITS

Bishop Prof. Anastasios	CWME
Dr Joyce Bailey	Education
Prof. Theo van Boven	CCIA
Dr Agnes Chepkwony	CCPD
Rev. José B. Chipenda	PCR
Prof. Dr Richard D. N. Dickinson	CCPD
Mr Newton V. Diniz	Youth
Ms Leila Doss	Communication
Prof. Diana L. Eck	Dialogue
Soeur Evangéline	RCL
Rev. Dr Bjorn Fjaerstedt	Dialogue
Ms Aruna Gnanadason	Women
Ms Pamela Gruber	CICARWS
Rev. Bernhardur Gudmundsson	Communication
Dr John Hatch	CMC
Rev. Douglas Hodgkinson	Bossey
Ms Justice Annie Jiagge	PCR
Dr Mrs Arikuhari John	CMC
Dean Dr Zephania Kameeta	PCR
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Mr Andrew C. Kimbrell	C & S
Rev. Dr Robert J. Marshall	CICARWS
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Dr David Merritt	Education
Dr Sigrun Mogedal	CMC
Mr Setri Nyomi	Youth
Prof. Dr. Milan Opocensky	Bossey
Rev. Bertrice Y. Osunsanmi-Wood	Women
Mr Winfred P. S. Paul	Dialogue
Rev. Rose Quebral	Youth
Mr Enilson Rocha Souza	CICARWS
Rev. Hartwig von Schubert	C & S
Ms Jasmin W. Singh	Youth
Mrs Farayi Siyachitema	Youth
Mr Razek Syriani	Youth
Ms Patricia Talbot	Youth



## OBSERVERS

Rev. Zoltan Albu	Reformed Church in Romania
Rev. Dr Donald W. Anderson	Anglican Church of Canada
Rev. Dr Trond Bakkevig	Church of Norway Council on Foreign Relations
Rev. Khajag Barsamian	Armenian Apostolic Church
H.G.Most Elder C.B. Shoboivale	Church of the Lord Aladura
Rev. Margrethe Brown	Presbyterian Church (USA)
Rev. Donald W. Dayton	Wesleyan Theological Society (USA)
Rev. Ioann Ekonomzev	Russian Orthodox Church
Rev. Douglas W. Fromm	Reformed Church in America
Mr Boris Gagua	Georgian Orthodox Church
Archbishop Karlis Galvitis	Evangelical Lutheran Church in Latvia
Mr Gorelov	All-Union Evangelical Christians Baptists of USSR
Rev. Dr Eugene P. Heideman	Reformed Church in America
Archimandrite I. Ivliev	Russian Orthodox Church
Bishop Harald Kalninsh	German Evangelical Lutheran Church of the USSR
Mrs Catherine Kamara	Church of the Lord Aladura
Pastor Andrei Kazavis	Evangelical Lutheran Church of Latvia
Mr Kolesnikov	All-Union Evangelical Christians Baptists of USSR
Archpriest A. Krawtchenko	Russian Orthodox Church

H.E. Bishop Tiran Kuregian	Armenian Apostolic Church
Rev. Marc Lenders	Brussels Ecumenical Institute
Dr Robert Lodwick	Presbyterian Church (USA)
Mr Logvinenko	All-Union Evangelical Christians Baptists of USSR
Rev. J. Patrick Mauney	Episcopal Church USA
Dr Donald E. Miller	Church of the Brethren
Ms Karine Mirzoyan	Armenian Apostolic Church
Dr Jan Niessen	Churches' Committee for Migrants in Europe
Rev. Dr William A. Norgren	Episcopal Church USA
Most Rev. David O. Onabanjo	New Eden Light of Jesus Church
Prof. Alexij Ossipov	Russian Orthodox Church
Pastor Leevi Peynatu	Evangelical Lutheran Church in Estonia
Rev. Michael Roshak	NCCCUSA
Rev. Dr William G. Rusch in	Evangelical Lutheran Church America
Probst Tiyt Salumjaja	Evangelical Lutheran Church in Estonia
Bishop Sergej of Solnechogorsk	Russian Orthodox Church
Mr Sokolov	All-Union of Evangelical Christians Baptists of USSR
Archpriest Vladimir Sorokin	Russian Orthodox Church
Rev. Alexei Stoian	All Union of Evangelical Christians Baptists of USSR

Bishop Frederick Talbot	African Methodist Episcopal Church USA
Rev. Lester Wikstroem	Church of Sweden
Rev. Michael Zhidkov	All-Union of Evangelical Christians Baptists of USSR
Rev. Nikolay Zverev	All-Union of Evangelical Christians Baptists of USSR

## COOPTED STAFF

## Communication

Dr Richard Bingle	Ms Dafne Sabanes de Plou
Mr Lutz Borgmann	Rev. Marc Richalot
Mr Jean Figuière	Mr Stephen Webb

## Translation/Interpretation

Mr Antonio Alvarez-Gazapo	Ms Ursula Gassmann
Ms Laura Andresco de Prieto	Ms Roswitha Ginglas-Poulet
Ms Doreen Barrack	Rev. André Honegger
Mr Marino Biarge Vera	Ms Nelly Lasserre
Mr Thomas Binder	Ms Margaret Pater
Rev. Antony Coates	Ms Anna-Brita Perkins
Ms Fernanda Comba	Ms Agnès Perrot-Hefti
Ms Martine Cullot	Ms Françoise Pottier
Ms Christiane Demont	Ms Madeleine Richter
Ms Erika Ernst	Ms Bärbel Simons-Fischer
Ms Tomoko Evdokimoff-Faerber	Ms Evelyne Tatu
Mr Robert Faerber	Dr Marguerite Wieser
Ms Ilse Friedeberg	



## STAFF

Rev. Dr Samuel Amirtham	Mr Udo Hahn
Ms Doris Appel	Ms Erna Haller
Rev. Dr Wesley Ariarajah	Rev. Anna Karin Hammar
Ms Jeanne Becher	Rev. Charles Harper
Mr Huibert van Beek	Mr Edwin Hassink
Ms Midge Béguin-Austin	Ms Kathrin Hemmann
Ms Victoria Berry	Mr Rudolf Herrmann
Rev. Myra Blyth	Dr David Hilton
Ms Brigitta Botros	Ms Cathérine Inoubli
Ms Nan Braunschweiger	Ms Muriel Julliard
Prof. Ion Bria	Dr Dan Kaseje
Mr Peter Brock	Ms Eeva Kemppi-Repo
Rev. Théo Buss	Ms Cornelia Kerkhoff
Ms Joan Cambitsis	Ms Rosemarie Kilchenmann
Rev. Joan Campbell	Mr Jan Kok
Ms Andrea Cano	Mr Ninan Koshy
Ms Minnie Carles-Tolra	Rev. Dr Gennadios Limouris
Ms Diana Chabloz-Basso	Mr Lise Marquot-Phillips
Ms Seong Foong Chan	Rev. Terry MacArthur
Ms Danielle Chaperon	Ms Monique McClellan
Ms Margrit Christ	Ms Joyce McNulty
Mr Patrick Coïdan	Mr Michel Monjol
Ms Maryse Courvoisier	Dr Cyris Moon
Ms Isabel Csupor	Mr Daniel Moreillon
Mr Trevor Davies	Dr Preman Niles
Ms Désirée de Rycke	Ms Mercy Oduyoye
Rev. Volkmar Deile	Mr Jae Shik Oh
Ms Rosemarie Doench	Dr Kyung-Seo Park
Mr John Doom	Ms Martine Pasche
Deacon Thomas Dorris	Rev. Clifford Payne
Mr Rob van Drimmelen	Rev. William Perkins
Rev. Dr Christopher Duraisingh	Rev. Barney Pityana
Ms Andrée Durand	Dr Klaus Poser
Ms Yvonne Fernandes	Ms Miriam Reidy
Ms Nicole Fischer	Ms Joan Reilly
Ms Shelagh Friedli	Ms Helga Rollman
Rev. Dr Günther Gassmann	Mr Elio Rossetti
Ms Marie-Louise Gehler	Dr Ghassan Rubeiz
Ms Marie Christine Gendre	Ms Françoise Ruiz
Ms Tamara Gerber	Prof. Dr Todor Sabev
Ms Elisabeth Gouel	Ms Heidi Schweizer
Rev. Wesley Granberg-Michaelson	Dr Jean Sindab
Ms Rosemary Green	Rev. Carlos Sintado

Ms Ruth Sovik  
 Ms Christa Stalschus  
 Ms Aurita Staudenmann  
 Mr Matthew Stevenson  
 Ms Jean Stromberg  
 Ms Heather Stunt  
 Mr Lalashowi Swai  
 Ms Lorine Tevi

Dr Hans Ucko  
 Mr Marlin VanElderen  
 Mr Ermanno Vecchi  
 Ms Elisabeth Visinand  
 Mr Peter Williams  
 Rev. Dr Frederick Wilson  
 Ms Tatjana Zarraga  
 Ms Ursula Zierl

#### STEWARDS

Ms Gloria Naa Dzama  
 Mr Ezekiel Bekas  
 Mr Magnus Bernhardsson  
 Ms Cristina Boesenberg  
 Ms Glaudia Bruweleit  
 Ms Nancy Burrows  
 Ms Cathleen Burt  
 Sr Claudette Campbell  
 Mr Narong Chuaylua  
 Ms Barbara Collard  
 Mr Vladimir Dvorak  
 Mr George Fupe  
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 Mr Henry Hamra  
 Mr Jehad Hannouch  
 Ms Arleen Ibay  
 Rev. Tamas Karla  
 Ms Lise Kichilov  
 Ms Sophia Kishkovsky  
 Ms Ute Koloska  
 Mr Elias Liamis

Ms Grace Livingston  
 Rev. Sostenes Arruda de Macedo  
 Ms Marilyn Mendez Varela  
 Ms Hala Naoum  
 Ms Margarita Neljubova  
 Ms Linda Oostenrijk  
 Mr Oscar Otero  
 Ms Beata Pieslak  
 Ms Anu Rovamo  
 Mr Andrei Rybin  
 Ms Margunn Sandal  
 Mr Leonard Saul  
 Mr Guia Shirladze  
 Rev. Duncan Simutanda  
 Ms Lynda Trono  
 Ms Veronica Tufino Diaz  
 Mr Leone Vulakouvaki  
 Mr Stephen Warren  
 Mr Pablo Waszuk Sas  
 Ms Susan Worrell

## Appendix II

**MEMBERSHIP OF UNIT COMMITTEES,  
THE COMMITTEE ON THE GENERAL SECRETARIAT,  
THE COMMITTEE ON PUBLIC ISSUES  
AND THE FINANCE COMMITTEE**

## Unit I

Central Committee members

Metropolitan Antonie of Transsylvania, Moderator  
Rev. Bernard Thorogood, Vice-Moderator

Rev. Fr Viken Aykazian  
Bishop Ashur Babai  
\* Mr Béna-Silu  
Protopresbyter Vitaly Borovoy  
Rev. Samuel F. Calvo  
\* Bishop Henrik Christiansen  
Rev. Dr Paul A. Crow, Jr  
Rev. Puafito Faa'alo  
Archimandrite Theophilos Giannapoulos  
Most Rev. John Habgood  
Rt Rev. Brian Hannon  
Rt Rev. Oliver Heyward  
\* Ms Rosangela Jarjour  
Rev. Dr Kim Choon Young  
Archbishop Kirill of Smolensk  
Ms Jeneth Luvanda  
\* Mr Demtse Gabre Medhin  
Bishop Dr Gyula Nagy  
Rev. Caroline Pattiasina-Toreh  
Ms E. Stefanka Petrova  
Bishop David W. Preus  
Ms Vaosoa F. Ravalomanana  
Prof. John S. Romanides  
Most Rev. Philip W. R. Russell  
\* Rev. Pritam Santram  
\* Dr Adebisi Sowunmi

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\* not present at this meeting of the Central Committee



Rev. Dr Theodore Stylianopoulos  
 Prof. Kyaw Than  
 \* Rev. Livingstone A. Thompson  
 Rev. Leonora Tubbs Tisdale  
 Rev. Marja J. van der Veen-Schenkeveld

### Substitutes

Bishop Samuel Joshua  
 Rev. Manuel J. Poblete Molina  
 Grand Protopresbyter Georges Tsetsis  
 Mr Melake Tabor Teshoma Zerihun

### Representatives of sub-units

Bishop Prof. Anastasios  
 Prof. Dr Diana Eck  
 Rev. Dr Bjorn Fjaerstedt  
 Mr Andrew Kimbrell  
 Mr Winfred P. S. Paul  
 Rev. Hartwig von Schubert

\*

## Unit II

### Central Committee members

Dr Janice Love, Moderator  
 Rt Rev. Dr J. Henry Okullu, Vice-moderator  
 \* Rev. Dr Gabriel O. Vaccaro, Vice-moderator

Ms Annathaie Abayasekera  
 Archbishop Athanasios  
 Bishop James M. Ault  
 Rev. Alexei Bichkov  
 Most Rev. Edmond L. Browning  
 Dr Alexei Buevski  
 \* Rev. Ana Enriqueta Chavez  
 \* Rev. Raymond A. Cuthbert  
 Metropolitan David of Suchumi  
 Dr Oliver Duku

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Rev. Gioele Fuligno  
 Dr Wolf-Dieter Graewe  
 Ms Céline Hoirore-Atger  
 Ms Theresa Hoover  
 Bishop Jeremias  
 Ms Boonmee Julkiree  
 Ms Joyce Kaddu  
 Rev. Margot Kässmann  
 \* Mr Junshiro Kawabata  
 Very Rev. Leonid Kischkovsky  
 Justice Dr Govaert C. Kok  
 Bishop Martin Kruse  
 Rev. Joseph Mban  
 Archbishop Mekarios  
 \* Ms Olivia N. Muchena  
 Kara L. Newell-Cole  
 H.G. Bishop Nifon Ploiesteanul  
 Rev. James Rogers  
 Ms Marie Skarrie-Elmquist  
 Rev. Dr Josef Smolik  
 Rt Rev. Neville W. de Souza  
 Dr Bert A. Supit  
 Mr William P. Thompson  
 Bishop Karoly Toth  
 Dr K. V. Varughese

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 Dr Stuart Brown

#### Representatives of sub-units

Prof. T. van Boven  
 Dr Agnes Chepkwony  
 Rev. José Chipenda  
 Prof. Dr Richard Dickinson  
 Ms Pamela Gruber  
 Dr John Hatch  
 Hon. Ms Justice Annie Jiagge  
 Dr Hari John  
 Dean Dr Zephania Kameeta  
 Mr Kang Moon-kyu  
 Rev. Dr Robert J. Marshall  
 Dr Belle Miller McMaster  
 Dr Sigrun Mogedal  
 Mr Enilson Rocha Souza

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\* Dr Aaron Tolen, Moderator  
 Archbishop Dr John Vikström, Vice-moderator  
 Ms Inge Halim-Japhar, Vice-moderator

Rt Rev. Dr Per-Olov Ahrén

\* Ms Nina Bobrova

Archbishop Nerses Bozabalian

Mr John H. Y. Briggs

\* Rev. Albert Burua

\* Rev. Dr Robert C. Campbell

Metropolitan Chrysostomos of Peristerion

\* Bishop James R. Crumley

Prof. Dr Vincent A. Das

\* Ms Grace Eneme

\* Rev. Isaias Funzamo

Ms Janice Harmon

Metropolitan G. Yohanna Ibrahim

Rev. Dr Osadolor Imasogie

Mr Alexander Karpenko

Rev. Samson A. Khumalo

Rev. Dr Kim Hyung-Tae

Rev. Bruno Knoblauch

Ms Sebolelo Esther Lethunya

Ms Jean Mayland

Dr Andreas Mitsides

Rev. Dr Robert W. Neff

Ms Annette Poitier

\* Dr Mary O. Ross

Mr Fructuoso T. Sabug, Jr

Rev. Dr Ingram S. Seah

\* Mr Premkumar Sekaran

\* Mr Kpadeson Sumo

Archpriest Dr Jaroslav Suvarsky

\* Rt Rev. Whakahuihui Vercoe

Ms Marthe Westphal

Dr Christine Woratz

Ms Hildegard Zumach

#### Substitutes

Ms Jocelyn Armstrong

Bishop Dr Herbert W. Chilstrom

Rev. Edea Kidu

Ms Olga Ponomareva

Rev. Daniel E. Weiss



Representatives of sub-units

Dr Joyce Bailey  
 Mr Newton Diniz  
 Soeur Evangéline  
 Ms Aruna Gnanadason  
 Dr David Merritt  
 Rev. Setri Nyomi  
 Rev. Bertrice Osunsanmi-Wood  
 Rev. Rose Quebral  
 Ms Jasmin W. Singh  
 Ms Farayi Siyachitema  
 Mr Razek Syriani  
 Ms Patricia Talbot

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Ms Jean Skuse, Moderator  
 Archbishop Aram Keshishian of Lebanon, Vice-moderator  
 Rev. Dr Soritua Nababan, Vice-moderator

Ms Carol Abel  
 Primate Emmanuel O. Adejobi  
 Rev. Gershon Anderson  
 OKR Walter Arnold  
 Ms Helen Bhengra  
 Dr Karel Blei  
 Mr Jorge Luiz Domingues Ferreira  
 \* Rt Rev. Prof. Noah Dzobo  
 Mr Tharcisse Gatwa  
 Ms Virginia Gcabashe  
 \* Rev. Dr Robert W. Huston  
 Rev. Canon Ruth Jefferson  
 Most Rev. Isaiah Jesudasan  
 \* Archbishop John of Karelia and all Finland  
 Rev. Jean-Pierre Jornod  
 Bishop Dieter Knall  
 Ms Birgitta Larsson  
 \* Rev. Manasa Lasaro

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\* not present at this meeting of the Central Committee

Mr Peter Lodberg  
 Rev. Dr J. Oscar McCloud  
 Prof. Dr Jan Michalko  
 Most Rev. Kuno Pajula  
 Metropolitan Pankraty of Stara-Zagora  
 \* Metropolitan Parthenios of Carthage  
 Metropolitan Philaret of Minsk  
 Rev. Meinrad Piske  
 Rev. Dr Avery Post  
 Rev. Dr W. Franklyn Richardson  
 Rev. John E. Richardson  
 Prof. Dr Pribislav Simic  
 Rev. Dr Mukome Tshihamba  
 \* Dr Fridolin Ukur  
 Mr Per Voksoe

#### Substitutes

Bishop Ambrosius of Joensuu  
 Rev. Bruce Robbins  
 Archimandrite T. Choreftakis

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\* not present at this meeting of the Central Committee

\*

#### Allocation of other categories of Central Committee participants

#### Unit I

Rev. Khajag Barsamian  
 H.G. Most Elder Cornelius Benson  
 Rev. John Boonstra  
 Bishop Leslie Boseto  
 Rev. Donald Dayton  
 Mr Eric Maillefer  
 Rev. Dr William Rusch  
 Archbishop Sergej of Solnechogorsk  
 Lt Colonel Robert Waddams

**Unit II**

Rev. Zoltan Albu  
 Rev. Dr Trond Bakkevig  
 Rev. Tamas Bertalan  
 Rev. Margrethe Brown  
 Mr Douglas Brunson  
 Rev. Frank Chikane  
 Mr Jean Fischer  
 Mr Rune Forsbeck  
 Rev. Douglas Fromm  
 Pastor Martin Lange  
 Pastor Marc Lenders  
 Rev. Patrick Mauney  
 Dr Lubomir Mirejovsky  
 Rev. John Mutiso-Mbinda  
 Dr Jan Niessen  
 Rev. Park Sang Jung  
 Mr Michael Smart  
 Dr Paul Wee  
 Mr Bo Wirmark  
 Rev. Willem van der Zee

**General Secretariat**

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 Dr Athanasios Basdekis  
 Rev. David Dartey  
 Ms Leila Doss  
 Ms Ruth Esche  
 Msgr Eleuterio Fortino  
 Rev. B. Gudmundsson  
 Rev. Eugene P. Heideman  
 Rev. Douglas Hodgkinson  
 Dr Denton Lotz  
 Rev. Jacques Maury  
 Rev. Fr J. Mutiso-Mbinda  
 Rev. William A. Norgren  
 Dr Milan Opocensky  
 Bishop Jonathan Siyachitema  
 Rev. Carlos Valle  
 Mr Ralph Young  
 Rev. Nikolay Zverev

**Unit III**

Rev. Kaj E. Engstroem  
 Rev. Dr Hans Florin  
 Mr Lee Soo-Min  
 Rev. Dr Robert Lodwick  
 Dr Donald E. Miller  
 Most Rev. David O. Onabanjo  
 Mr Miguel A. Penaranda Bocangel  
 Rev. Dr Jaakko Rusama  
 Mr Alexei Stoian  
 Bishop Frederick Talbot  
 Ms Anu Talvivaara  
 Rev. Canon Samuel Van Culin  
 Rev. Lester Wikstroem



### Committee on Public Issues

Very Rev. Dr Lois Wilson (Moderator)  
 Archbishop Athanasios  
 Dr Alexei Buevski  
 Ms Virginia Gcabashe  
 Archbishop Aram Keshishian  
 Bishop Dr Martin Kruse  
 Rt Rev. Dr S.A.E. Nababan  
 Ms Jean Skuse

#### Advisers

Dr Theo van Boven	(CCIA)
Ms Pamela Gruber	(CICARWS)
Rev. José Chipenda	(AACC)
Dean Dr Zephania Kameeta	(PCR)
Dr Belle McMaster	(CCIA)

### Finance Committee

Rev. Dr J. Oscar McCloud, Moderator  
 Ms Carol Abel  
 Metropolitan Antonie of Transsylvania  
 Rev. Walter Arnold  
 \* Mr Béna-Silu  
 Ms Theressa Hoover  
 Metropolitan G. Yohanna Ibrahim  
 Rev. Jean-Pierre Jornod  
 Rev. Bruno Knoblauch  
 Rev. Caroline Pattiasina-Toreh  
 Ms Annette Poitier  
 Bishop David E. Preus  
 Mr Per Voksoe

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\* not present at this meeting of the Central Committee

# Appendix III

## 1 9 9 0 B U D G E T

Budget Entity	Total Expenses Budget	Internal Recoveries & Transfers	Net Expenses Budget	Income	Transfers from Fund Balances	Allocation Undesignated Income
	---	---	---	---	---	---
General Secretariat	2,015,710		2,015,710	3,000		2,012,710
U S Office	819,553	737,391	82,163	82,450	-288	
O I C D	528,700	528,240	460		460	
Governing bodies	769,798	769,798				
Library	789,360	592,920	196,440	91,000	105,440	
Conference & Travel Office	213,127	184,140	28,987	12,000	16,987	
Ecumenical Sharing of Resources	306,542	306,542	0		0	
Total General Secretariat	5,442,789	3,119,031	2,323,759	188,450	122,599	2,012,710
Faith & Order	1,364,055	20,000	1,344,055	343,309		1,000,746
C W M E	2,665,843	32,105	2,633,738	2,495,447	138,291	
Dialogue	1,089,514		1,089,514	319,227		770,287
Church & Society	765,201		765,201	316,100		449,101
Unit I General	4,500		4,500	2,100		2,400
Total Unit I	5,889,113	52,105	5,837,008	3,476,183	138,291	2,222,534

C I C A R W S	10,458,150	3,569,667	6,888,483	6,465,486	422,997
Unit II Service Programme	6,697,091	287,965	6,409,126	6,591,791	-182,665
J P I C	870,419	144,000	726,419	494,603	231,816
C C I A	1,615,098	943,956	671,142	671,142	
P C R	1,738,973	887,140	851,833	851,833	
C C P D	2,247,547	1,763,953	483,593	414,376	69,217
C M C	2,509,862	41,454	2,468,408	2,396,170	72,238
Total Unit II	26,137,140	7,638,135	18,499,005	17,885,401	613,604
Renewal & Congregational Life	882,241		882,241	534,561	347,680
Youth	709,661	77,700	631,961	524,393	107,568
Women	1,167,551		1,167,551	1,167,765	-214
Education	3,603,885	563,349	3,040,536	3,042,718	-2,182
P T E	1,777,634		1,777,634	1,590,832	186,802
Unit III General	11,750		11,750	11,750	
Total Unit III	8,152,723	641,049	7,511,674	6,872,019	184,406
Communication	7,556,040	4,594,480	2,961,560	1,330,750	32,870
Ecumenical Institute Bossey	2,225,100		2,225,100	2,052,300	1,597,940
Finance & Central Services	7,354,916	4,913,326	2,441,590	2,197,384	-100,000
Seventh Assembly Reserve	494,835	182,700	312,135		272,800
Undesignated Income				6,667,385	244,206
	63,252,656	21,140,825	42,111,831	40,669,872	312,135
	=====	=====	=====	=====	=====
	63,252,656	21,140,825	42,111,831	40,669,872	1,548,111
	=====	=====	=====	=====	6,561,233
					=====



## Appendix IV

### PROGRAMME ON THEOLOGICAL EDUCATION AND ECUMENICAL INSTITUTE, BOSSEY

The PTE Commission and the Bossey Board welcomed the possibility of a joint future with one Commission, one Director and a common staff. The new vision is that of a Programme with a residential component and a global renewal component, each one impacting and enriching the other. The two sub-units agreed to enter in a process of joining their efforts in order to better serve the theological renewal and ecumenical formation of the churches. PTE has a fundamental vocation to stimulate excellence in theological education, understood as contextual, spiritual and relevant for the ministry of the Church. It cherishes the relation it has developed with regional associations of theological schools and with movements like the Association of Third World Theologians, promoting contextual theology, theology by the people and the renewal of the theological formation of the ministry of the Church. PTE recognises the need to extend its service to all parts of the world, especially to support the new possibilities for theological education which have opened up in some socialist countries. The joining of forces with Bossey would enlarge the staff team and provide a basis for bringing researchers and promising teachers and students to community life experience in Bossey. They would continue to facilitate the renewal and reforming of theological education in all regions of the world with a special commitment to provide enabling resources for ministerial formation in churches of the Third World.

Bossey has a longer history than the World Council of Churches, serving as a renewal centre in ecumenical formation. The Graduate School, developed every year during the winter semester in collaboration with the Geneva University, offers a unique experience of inter-cultural encounter and theological relevance. The other programmes during the rest of the year offer the chance to explore vital ecumenical themes through short courses, seminars and workshops. Several generations of ecumenical leaders have profited for their own formation from the activities

developed in Bossey. The Ecumenical Institute has launched the "Bossey in Partnership" programme which has looked for possibilities to widen its services outside Switzerland by sending its teaching staff to develop seminars in one or two countries per year. By joining forces with PTE, Bossey would enhance its relational capacity both with the theological schools and the churches in all the continents. They would multiply their capacity to offer residential possibilities to scholars from different parts of the world and would be able to meet the candidates to be students in Bossey before their final selection.

Bossey will continue to offer the ideal residential facilities for ecumenical encounters and ecumenical leadership formation very close to the WCC headquarters and the Geneva University. But it is clear that both together could develop a better service to the whole ecumenical movement, first by drawing the academia to make contributions to WCC's thinking and study processes, and second by offering resources to the whole of the Council by bringing experts, not only theologians, to contribute to the total work of the World Council of Churches.

The WCC will strengthen its work in this vital area of its vocation, render a better service to the churches and multiply the use of its library facilities to serve the scholars in residence in Bossey.

**Appendix V****RESPONSIBILITIES OF WCC MEMBERSHIP****Proposal for a new Rule II to be included in the Rules  
of the World Council of Churches**

(With the adoption of this Rule, the present Rules II and following will be renumbered from III and following)

**Rule II RESPONSIBILITIES OF MEMBERSHIP**

Membership in the World Council of Churches signifies faithfulness to the Basis of the Council, fellowship in the Council, participation in the life and work of the Council, and commitment to the ecumenical movement as integral to the mission of the Church. Churches which are members of the World Council of Churches are expected to:

1. appoint delegates to the WCC Assembly, the major policy-making body of the Council, and participate in council with other member churches in shaping the ecumenical vision and the ecumenical agenda and to assume responsibility for the costs of such representation;
2. inform the WCC of their primary concerns, priorities, activities and constructive criticisms as they may relate to WCC programmes as well as any matters which they feel need expression of ecumenical solidarity or which merit the attention of the WCC and/or churches around the world;
3. communicate the meaning of ecumenical commitment, to foster and encourage ecumenical relations and action at all levels of their church life and to pursue ecumenical fellowship locally, nationally, regionally and internationally;
4. interpret both the broader ecumenical movement and the WCC, its nature, purpose and programmes throughout their membership as a normal part of their own reporting to their constituency;



5. encourage participation in WCC programmes, activities and meetings, including:
  - a) to propose persons who could make a particular contribution to and/or participate in the various committees of the WCC, meetings and consultations, WCC programmes and publications and staff;
  - b) to establish links between their own programme offices and the appropriate WCC programme offices; and
  - c) to submit materials for and to promote WCC communications resources: books, periodicals and other publications;
6. respond to decisions of the Central Committee which call for study, action or other follow up by the member churches as well as respond to requests on matters referred by the Central or Executive Committee or the General Secretary for prayer, advice, information or opinion;
7. make an annual contribution to the general budget and programmes of the WCC commensurate with their resources as part of regular and intentional negotiation with the Council as to responsibilities of membership.\*

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\* (This point has already been adopted: see Minutes of Executive Committee, Loccum, FRG, August 1988, p.14-15; endorsed by Central Committee, August 1988, Minutes p.53-55).

## Appendix VI

### PROGRAMMATIC REORGANISATION IN THE WORLD COUNCIL OF CHURCHES

The Executive Committee has given some thought to the present structure of programme organisation and style of work in the Geneva headquarters of the WCC. It commissioned an Ad Hoc Group to study some of the problems and to report to the Executive Committee. In the light of this report, and the discussion based on it, the Executive Committee makes the following recommendations to the Central Committee:

- a) that the Central Committee, at its Moscow meeting in July 1989, set up a group to study the programmatic life of the Council, reshape it, and bring concrete proposals for action to the meeting of the Central Committee in March 1990, so that the new programmatic organisation could be put into effect in the period beyond the next Assembly. The main points to be kept in mind are given in the attached document;
- b) that the Central Committee request the staff to propose a process of consultation on the common understanding of the WCC, the relation of the WCC to its member churches as well as to non-member churches, and that due consideration be given as to how the Seventh Assembly might contribute to this process.

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#### I. THE PRESENT STRUCTURE

##### A. Introduction

1. In the past, the vision and purposes of the World Council of Churches have been carried by various structures. It was the last systematic review and restructuring of the WCC in 1971 which created our present three units, as well as making other basic changes. The attempt at that time was to enable staff groups to be mobilised for specific projects by giving broad mandates to the three larger units, and then

enabling specific functions of the Council to find expression as flexible sub-units. However, these sub-units, according to the report in 1971, "are not conceived as permanent; rather, they may undergo alteration as need arises". In addition, the discussion on restructuring at that time continually stressed the goals of "simplification" and better "coordination" in the WCC's organisation.

2. The current sub-units have a variety of histories. Their substantive focus is in some cases quite distinct, while for others there is considerable overlap in the issues they address. Diverse styles and methods of work are evident, and there are varying degrees of autonomy among the sub-units. Such differences in autonomy arise from the sub-units' historical background, from their different constitutional bases, from diverse constituencies, from the specialisation of programmes, and from the variety of ways the Council receives funding and other resources. Administrative and programmatic accountability for sub-unit staff is located primarily in the sub-unit structures, not in the units or in the Council as a whole.

#### B. A Helpful Basis

3. Various purposes of the WCC have been carried out well through our present structure. For instance, it has offered access to the member churches of the WCC to present directly their concerns. The WCC remains the one unique place where the churches can gather ecumenically on a global level to share in dialogue and common action. Certain aspects of the current structure allow for creativity and participation. The breadth of concern and interests expressed through WCC programmes is impressive. The Council demonstrates visibly the global interaction of Christians and makes it possible for the whole church to stand beside Christians in crisis situations.

#### C. Significant Limitations

4. Yet it is clear that the goals of the 1971 restructuring have not been fully achieved. Problems identified at that time have continued, and additional difficulties have arisen. After living with this structure for nearly two decades, it has become timely to evaluate also its shortcomings. Several generally shared perceptions about basic problems of the present structure have become evident. Self-critical apprai-



sal of the Council's life is evidence of openness to structural change, although such changes alone cannot ensure new spiritual vitality, coherence and strength for the Council's witness. These include the following:

- a) There are too many programme thrusts of the WCC. As new challenges have arisen, the response has been to create new sub-units or other programme divisions to deal with them. But these then have such specific mandates that they cannot respond to the next set of challenges. Meanwhile the churches feel overwhelmed by the number and diversity of our programmes.
- b) The many sub-units create difficulty in relating to overall emphasis or oversight. This results in too little interaction among sub-units and an unacceptable level of duplication of work. It is almost impossible to respond to the need for overall staff balances within the small sub-units. Similarly, at the unit level, it is difficult to develop inter-unit and inter-disciplinary programmes. A related issue is that structures of programme oversight (commissions, working groups) differ from one sub-unit to another.
- c) There has been an increase of administrative and decision-making centres, and a related confusion of roles of Central Committee, unit committees, commissions, working groups, etc. The intention of the 1971 restructuring was to reduce administrative centres to three (the unit committees), with sub-unit working groups as ad-hoc and advisory. But the working groups have evolved into decision-making and administrative centres, and the role of the units has remained ambiguous.
- d) Tension and difficulty has arisen over questions of participation in WCC decision-making structures. Attempts have been made to make these structures, and our working style, more participatory. Sometimes this has left behind those persons in the life of the member churches who have a greater role in decision-making. And yet the structures of the WCC are still seen as being not participatory enough, reflecting the gap still existing between the WCC and its member churches in the understanding and implementation of participation. Many member churches are not represented in decision-making bodies.

5. Our present structures also have made it difficult for sufficient energy and attention to be devoted to other necessary purposes. For instance:

- a) It has been difficult to concentrate attention on any central focus of the WCC. The agendas of the individual sub-units often become so dominant that their place within the broader context of the WCC is neglected. This is one reason for the succession of special demands for "over-arching" or "integrating" themes (vital and coherent theology, gospel and culture, JPIC, the call for an integrated intellectual framework for our different programmes).
- b) There is no systematic, Council-wide mechanism to discern emerging needs for new programmes, to screen programme proposals, to review existing programmes, or to conclude programmes where necessary.
- c) Member churches sense keenly a lack of that concentrated attention which is necessary to maintain healthy relationships with them. Additionally, the Council has little capacity or resources for relating creatively to a broad range of ecumenical partners beyond our member churches - Christian World Communions, non-member churches, new ecclesial communities, local, national and regional councils of churches, movements, action and other groups, etc. This fundamental weakness is urgently in need of correction.
- d) The structures and working style within the Ecumenical Centre do not enhance sufficiently the building of community, the nurturing of spirituality, or transparency in relationships to one another.
- e) The Council lacks a process for identifying and nurturing leadership for itself and the ecumenical movement.

6. All these problems must be addressed in the guidelines and in any specific models for changes in our structure.



### III. GUIDELINES FOR RESTRUCTURING WCC PROGRAMMES

#### A. General Principles: Empowerment and Accountability

7. Structures must now be fashioned which embody the classic vision of the WCC, yet are flexible enough to respond to the challenges and opportunities of today.

8. New structures should:

- liberate spiritual, human and intellectual resources for enhancing the common life of the churches, for discerning the signs of the times, and for our tasks of proclamation, mission and service;
- enable the Council to make a critical application of the vision: to determine what new programmes to adopt, to evaluate programmes, to adapt viable on-going programmes to changing needs, and to bring to an end those which have fulfilled their possibilities;
- acknowledge contending needs and perspectives in the Council while avoiding unnecessary tensions and competition. Difficulties sometimes arise, for example, over the need to include both the designated leadership of the churches and fuller representation of the diversity of their members; or the need for those with specialised knowledge and those who bring a more general background of Christian life.

9. In light of the vision of the WCC and of the shortcomings of our present structures, the following guidelines for restructuring have been identified. Any structural changes should contribute to:

- 1) Projecting more clearly the vocation of the WCC;
- 2) Expressing more clearly the biblical and theological basis which undergirds WCC programmes;
- 3) Building a more relational style of work;
- 4) Enabling a more participatory community of the people of God;



- 5) Increasing flexibility to respond to specific needs, to anticipate concerns, and to conclude programmes.

## B. Application of the Guidelines

10. These guidelines could suggest a variety of structural changes. Listed below are some of the ways in which each guideline could give direction for specific structural changes.

### Guideline 1:

#### Towards a clearer identity and profile of the WCC

This implies:

- a clearer responsibility structurally for selecting programmes which take full account of the vocation of the WCC;
- a programme structure so logical and open that the Council's work may be readily interpreted to the churches and the general public.

### Guideline 2

#### Towards expressing more clearly the biblical and theological basis of WCC programmes

This implies:

- more adequate interaction between action and reflection in the context of prayer;
- articulation and regular re-examination of the theological rationale for each and all WCC programmes.

### Guideline 3

#### Towards a more relational style of work

- a) This would increase involvement of the churches in the life of the WCC, and promote closer relationships among the member churches. This implies:

- involvement of more member churches in creating and reviewing WCC policy;

- better integration of the ecumenical vision into the life of local churches;
  - accommodation of more diversity in responses to WCC initiatives, allowing for the diverse situations and possibilities of the churches;
  - increasing the variety of forms of regular involvement of the churches in WCC work;
  - more deliberate use of staff travel and church visits, in order to listen to the needs and concerns of the churches, to share in their life, and to represent the Council as a whole and interpret its programmes and concerns;
  - increased attention to, and provision for, facilities for two-way communication with member churches;
  - a longer time for churches to take up new issues and follow them through - including careful preparation for follow-up and future action.
- b) It would enable creative relationships with a broad range of ecumenical partners: non-member churches, new ecclesial communities, movements and action groups, local, national and regional councils of churches, Christian World Communions, etc. This implies:
- concentrated staff attention and responsibility for relationships;
  - expressing global concerns and perspectives regionally, and regional concerns and perspectives globally;
  - openness to programmatic participation of these partners.
- c) It would enable closer inter-relationships among the programmes of the WCC. This implies:
- more structural encouragement for such interaction;
  - a style of transparency in all programmes;

- encouraging member churches to express their deeper needs to the world fellowship, particularly those churches which feature international issues at the expense of their local mission.

#### Guideline 4

##### Towards enabling a more participatory community

This implies:

- a recognition that member churches have a diversity of members (e.g. age, gender, language) and that many churches include a variety of constituencies. The Council will therefore seek to encourage all these to share in the ecumenical movement;
- more provision for the dialogue of traditions and cultures which is needed, including a better-developed pattern of listening to one another;
- greater opportunity for common worship (in accordance with WCC practice) at all levels of the Council's life to be used fully and gratefully.

#### Guideline 5

##### Towards increased flexibility to respond to needs, to anticipate concerns, and to conclude programmes

This implies:

- grouping programmes into fewer, more focused and more flexible administrative units;
- fewer permanent centres of programme oversight (e.g. commissions, working groups) and more use of ad hoc advisory groups for specific programmes, with due attention to the varieties of ecumenical concerns and expertise;
- mechanisms for anticipating, reviewing, evaluating and terminating of programmes and for establishing new ones
- more diversity in working methodologies, including a regular assessment of the kind of committee/ methodology most appropriate for specific work.



### C. Vision and Financial Realism

11. Any proposed new structure should relate realistically to our expected resources.

This implies:

- an increased importance given to advance planning of the work of the WCC in relation to projected resources;
- a closer linkage of communication, interpretation and income development;
- a closer coordination of these functions with the relationships responsibility of the Council;
- prayerful expectation that a Council responding to the great needs of Christian witness in the world will receive adequate financial support.

12. The following proposals are offered for the programmatic reorganisation of the WCC:

- A. The present unit structure should be concluded. The last Structure Committee (1971) recommended the organisation of the Council's programmatic work under three Units, which were to serve as the basic units of administrative and decision-making centres. The unit structure has in a number of instances helped to increase cooperation and collaboration between the sub-units, and has also helped to facilitate some unit-wide programmes. But the sub-units have tended to become independent administrative units, and the overall experience shows that the three-unit structure has served its purpose and should be ended
- B. The present programme centres (sub-units) should be regrouped into a smaller number of administrative structures. The present 15 sub-units were created to respond to specific programmatic concerns at different points in the Council's history. This has led to an unacceptable level of overlapping and duplication of work. The reorganisation of the programmatic life of the Council should now move in the direction of simplification and greater flexibility.

- C. The relationship of the Council to its member churches, and other constituencies such as Christian fellowships, needs special attention and staff time. In the course of its programmatic work, the Council relates to its member churches and other constituencies. But there is scope for a more intentional and organised attempt to relate the life of the Council as a whole to its constituencies. This will require special staff time. While our focus will be on relationships with WCC member churches and in the context of our programmatic work, careful attention should also be given to relating on a regular basis to non-member churches, Christian fellowships and other groups outside the life of the Council.
- D. A Council-wide mechanism should be developed to discern emerging needs for new programmes, to screen programme proposals, to review existing programmes, or to conclude programmes where necessary. In addition, a mechanism for enhancing programme coordination is needed.

## Appendix VII

### COME, HOLY SPIRIT – RENEW THE WHOLE CREATION

#### THE THEME

1. In the beginning when the earth was a formless void "the Spirit of God was moving over the waters", says the first creation narrative in Genesis. The life-giving presence of the Spirit is celebrated in several Psalms: "When you take away your spirit, they die and go back to the dust from which they came. But when you give them breath, they are created – you give new life to the earth" (Ps. 104:29–30). The renewal of all life through God's pouring the spirit "on all flesh" remains one of the powerful images in the Old Testament (Joel 2:25–32).

2. The outpouring of the Holy Spirit on the day of Pentecost, therefore, is seen by Christians as the event that gathered the believers together as a community of faith -- the Church (Acts 1–2). The first disciples experienced the Holy Spirit not only as the source of faith, hope and joy, but also as the power at work among them. Christians through the centuries have witnessed to the Spirit as the One who creates, renews, and empowers life in community and have confessed together the Spirit as "the Lord, the Giver of life".

3. Gathering from all parts of the world, coming from vastly different cultures, traditions and situations, the churches that will meet in Canberra for the Seventh Assembly of the World Council of Churches are also rooted in this historic confession. They will unite with Christians of all generations and in all places in the prayer chosen as the theme of the Seventh Assembly: "Come, Holy Spirit – Renew the Whole Creation".



### The Source of Life

4. Through the Spirit all faith, life and history are rooted in the life of God the Father, active and present in Jesus Christ. Sent by the Father through Jesus Christ, the Spirit comes to us, is with us and in us and is our advocate and comforter. Christian tradition affirms the Holy Spirit as the One who confirms believers in their faith.

5. The Spirit continuously engenders and nourishes the faith of God's people through the proclamation of the Gospel and the celebration of the sacraments. In the Spirit the community of believers experiences the nearness of God (Rom. 5:5) and participates in the saving grace and the liberating presence of the living Christ (Eph. 3:17), thus becoming the instruments and signs of God's transforming action.

6. "The wind blows where it wills" (John 3:8). Even so does the Spirit, refreshing and renewing all things; like breath, inspiring and giving life; like fire, purifying. We are constantly called to be open to the manifold manifestations and to discern the Spirit active and present in the world.

### The Spirit who Groans with us

7. God's purpose for creation -- its wholeness based on unity, peace, justice and the reign of love -- awaits fulfillment. For our sin destroys humanity's communion with God, breeds enmity between people and brings violence and destruction to the world. Rather than sharing the fruits of creation as God's gift, we seize them as our own possession. We are called to listen to what the Spirit is saying to the churches (Rev. 2,3).

8. The Spirit exposes what is evil in the world, convincing the world of sin and our personal and corporate alienation from the source of all life (John 16:8). We are called to repentance.

9. The Spirit also groans with us in the brokenness of creation; and in us, "with sighs too deep for words", even as we long for the whole creation to "be set free from bondage to decay" and to share in the "glorious freedom of the children of God" (Rom. 8:18-27).

### The Spirit of Hope

10. It is the promise of the presence of the Spirit, healing and making all things new, that provides the strength and courage in our struggle to be faithful witnesses. The Spirit inspired the prophets who challenged the nations to repentance and renewal (Amos 1-3) and brought a word of hope in times of turmoil (Ezek. 37). The Spirit was upon Jesus, proclaiming good news to the poor, promising liberation to the oppressed and announcing the year of God's favour (Luke 4:18). Working in the life of the community of faith and in all history, the Spirit guides us into truth, the truth made manifest in Jesus Christ (John 16:3), the truth that will set us free (John 8:31).

### The Spirit of Renewal

11. It is in this hope of the newness of life offered in the Spirit that the churches pray for renewal, confessing the faith of the Church that all creation, redeemed by the life, death and resurrection of Christ, be transformed and sanctified by the Spirit to the Glory of God the Father. This is experienced as change, renewal, new life.

12. The transformation that the Spirit brings restores our communion with God and one another. We are built up through the gifts of the Spirit into a people empowered to do God's will, to share the good news, and to become a community of sharing. We are carried beyond our narrow personal concerns to strive for justice and peace in the world and to be in solidarity with the poor and the oppressed. We are called to uphold and preserve the gift of God's creation. Indeed the Spirit lifts up our vision and points us to the renewal of the whole created order.

13. As we pray for this renewal, we seek to discern and participate in the activity of the Holy Spirit in all places where God's love is made manifest, in the hope of a world reconciled to God, a creation renewed according to God's will. And we pray: "Come, Holy Spirit - Renew the Whole Creation".



### SUB-THEMES

14. The main theme is elaborated in the four sub-themes. They provide the link between our confession of faith and the demands it makes on us in today's historical context. From our theological affirmations about the Holy Spirit emerge programmatic issues for the churches and the WCC. We pray; and as we pray we also ask: what would the Spirit have us do?

#### **Sub-theme 1: Giver of Life – Sustain your Creation!**

15. In the confession of the Holy Spirit as the Giver of Life, Christian faith affirms that all life is rooted in God's Spirit; creation receives its life at every moment as a gift of God's grace through the outpouring of the Spirit. Humankind is called to tend and care for the fruit of the earth and to participate in God's own creativity. Rebelling against God, however, humanity claims the created world as its own. It depletes and destroys the earth, the gift of God, threatening the very life of the world. Yet, the Spirit constantly moves, inspires, renews and re-creates. In the face of brokenness, the Spirit strives to bring about the just sharing of the gifts of creation, build peace and unity and preserve the integrity of life in the world.

16. Accepted as God's creation and a gift of the Spirit, the life of the world can be sustained, preserved and made new. This world, the rich variety of its life, belongs to God. The Church is empowered by the Spirit to confess this truth and to witness and work for sustaining the wholeness of creation.

17. This impells us to work with people and movements committed to cherish the earth and to resist those who plunder the earth and work against life. It helps us to uncover the violence that underlies so much of our attitude to creation and to one another. We look, therefore, with the guidance of the Spirit, for ways of living that affirm the biblical vision of a world reconciled in God. We look for inspiration in the lifestyles of those who respect God's creation as the gift of life, especially in the ascetic experience of monks and nuns. We try to discern in the experience of indigenous peoples the ways through which they have sought to live in harmony with the rest of creation.



We try to learn from other living faiths and their perspectives on creation, and from all who labour to nurture life in many forms, particularly as we articulate an understanding of the relationship between God, humanity and the rest of creation.

18. Through this sub-theme, the assembly will focus on the theology of creation, including biblical and theological affirmations of God as creator. This will involve identifying and confronting the forces that undermine the environmental foundations of life in the created world today. It should lead to giving serious attention to the ecological models of economic life which nurture the earth, the challenges presented by the depletion of species and resources, and the issues raised by genetic engineering and unhampered economic growth. In these and other ways the assembly will seek to bring fresh meaning and power to the Church's prayer: "Giver of Life - Sustain your Creation!"

#### **Sub-theme 2: Spirit of Truth - Set us Free!**

19. The liberating witness of the Holy Spirit is most clearly seen in the life and ministry of Christ, a foretaste of the liberation that God intends for all creation. As part of the process of liberation, the Spirit exposes and convicts the world of sin -- the sin that holds us "in bondage to slavery". And it is the Spirit of truth that leads us into "all truth" -- the truth that makes us free. This personal experience of freedom from sin and alienation from God enables us to rejoice in the Spirit and to turn our lives to the ministry of freeing all life from its bondage to sin.

20. We recognize the "principalities and powers" that oppose God's will for justice and peace on earth. They find expression in social and economic systems that divide humankind and perpetuate the deep divisions based on race, religion, colour, gender, in political systems and ideologies that escalate conflicts, in the arms race and in the violations of the rights of people.

21. It is in this context of massive, systematic injustice that the churches are challenged to join the powerless of the earth -- the poor, the exploited and the marginalized -- and those who seek solidarity with them, in their fervent cry for truth and freedom. We join that cry not as people

without hope, for the same Spirit, the Advocate who convinces the world of sin, also works with us and through us as we struggle against injustice and to shake off the chains that bind us.

22. Through the Spirit all the idols of our societies stand exposed. The power of the Spirit lays bare the moral and spiritual bankruptcy of the forces that crush people's lives. The Spirit makes available to us the resources that can help us in our individual and corporate efforts to build life in community.

23. In our discernment of the Spirit, and in our search for peace with justice, we affirm our kinship with all creation. We often recognise that our concern for peace and justice is shared by peoples and movements that do not always bear the name of Christ. We stand in solidarity with those who seek to liberate themselves from oppression and with those who are engaged in the task of identifying the powers of evil whenever we are able in so doing to further God's will for humankind. For we believe that God's granting of the gift of the Spirit is itself only the "first fruits" of what God intends for the whole creation -- its total transformation in accordance with God's purpose so that "God will be all in all".

24. Through this sub-theme the assembly will seek to discern the theological basis of our search for justice and peace and of our common participation with others in the service of humankind. It will seek to clarify the question of the Church's and the ecumenical movement's own attitude to and participation in power. It will seek to discern the Church's mission in the technological era responsible for an economic system that creates the deepening debt crises of our times, contributes to the rise of militarism and to the ecological crisis. It will attempt to discover the discipline that is required of people who dare to cry: "Spirit of Truth - Set us Free!"

### **Sub-theme 3: Spirit of Unity - Reconcile your People!**

25. The Spirit who sets us free reconciles us to God in Christ and unites us into a community of God's people. In its estrangement from God, humanity seeks its own destiny; its sinful arrogance results in the brokenness of life, alienation from one another and from the rest of creation.



26. The Spirit who dwells within us enables us to appropriate the reconciliation God has offered us in Christ and empowers us in the "ministry of reconciliation entrusted to us" (2 Cor. 5:16f). For it is the Spirit who constitutes us into a spiritual household, rooted in love, and offering spiritual sacrifices acceptable to God (1 Peter 2:4-5).

27. The Holy Spirit joins with our spirit "to testify that we are God's children" (Rom 8:16). In the life of the Church the presence of the Holy Spirit is experienced as a mode of the presence of the living Christ; as evidence that God is with and in us: "We are sure that we live in union with God and that God lives in union with us, because of the Spirit who dwells in us" (1 John 4:13).

28. This common participation in the communion, the koinonia, of the Spirit enables us to maintain "the unity of the Spirit in the bond of peace" (Eph. 4:3). The gifts of the Spirit build us up together in unity into the "one body", a "spiritual house" where there is "neither Jew nor Greek ... neither slave nor free ... neither male nor female ..." (Gal. 3:28), as a sign of the promise of unity that God intends for all people and to which ministry we are called.

29. The unity and reconciliation that God intends is for the whole creation, as witnessed to by God's covenant with Noah and every living creature (Gen. 8:8-10). The promise that God will pour out the Spirit "on all flesh" (Joel 2:28) is a powerful image in the Bible. The prophets looked for unity and reconciliation that would embrace all of humankind -- of all nations and cultures and peoples -- indeed of the whole created order, where the "wolves and the lambs will eat together; lions will eat straw like cattle, and snakes will no longer be dangerous" (Is. 65:25).

30. The eschatological vision of unity and reconciliation is of a "new heaven and a new earth" where the sea, the symbol of alienation and chaos, "is no more". For the whole creation "groans with pain as in childbirth" to be set free from its bondage (Rom. 8:22). It is the whole created order that is the subject of God's reconciliation. It is in this faith that the Church cries "Maranatha, Come, Lord Jesus".

31. Through this sub-theme the assembly will seek to clarify further the nature of the unity we seek -- in our search to make manifest the unity that we have in Christ, in our



attempt to articulate and to draw out the implications of the experience of communion that is ours in the Spirit, though yet to be fully realized, and our understanding of the ecumenical movement as a movement of the Spirit. It will seek to understand the full implications of being an ecclesial communion that is inclusive. Basic to these concerns is the understanding of the church (ecclesiology) both in the New Testament and in the different traditions within the church. The sub-theme will also attempt to discern the nature of the wider community we seek with peoples of other faiths and convictions in our search for a world reconciled to God. It will seek to explore the significance of witness, service and sharing in secularized and pluralistic societies.

#### **Sub-theme 4: Holy Spirit – Transform and Sanctify Us!**

32. The Spirit who confirms and sustains us in our faith is not our human spirit or a spirit in the universe that draws us closer to God. We confess the "Holy" Spirit, for the Spirit is no other than God, close to us and to all creation, with us and in us.

33. The Church has confessed the Holy Spirit as The One who brings new life to believers through their regeneration at baptism. The Spirit actualizes the resurrection faith and brings the paschal joy into life of the community of faith. In the power of the Spirit every eucharist becomes a celebration of Easter.

34. At Pentecost, the Spirit transformed the apostolic community into a witnessing, caring and sharing community rooted in the breaking of bread. "They remained faithful to the teaching of the Apostles, to the fellowship, and to the breaking of bread and to prayer ... and they shared their belongings with one another" (Acts 2:41,44). The sanctification of lives wrought through the transformation of minds enables believers to bear the fruits of the Spirit. Those who live by the Spirit also walk by the Spirit (Gal. 5:25).

35. The Holy Spirit widens our vision to an understanding of community that transcends cultural and other barriers (Acts 10). The transformation wrought by the Spirit impels us to overcome divisions and confirms us in the search for the renewal of the whole human community. It strengthens

and enables us in our struggles against the powers that dehumanise life. Those who are led by the Spirit are God's children (Rom. 8:14) and are called to live transformed lives that do not conform to the values of this world (Rom. 12:2).

36. The Spirit moves in the lives of the saints enabling them to live a life of total self-giving; the Spirit inspires the prophets to call for a transformation of the social order; the Spirit shines through the witness of apostles, martyrs and saints who set their hope in God's purposes for the world.

37. Under this sub-theme the assembly will seek to examine the search for personal renewal and the quest for transformation that underlies the spiritual renewal movements of our day. It will also consider the search for liturgical renewal, experiments in new forms of spirituality and ecclesial life, and the spirituality rooted in the theologies and modes of community living that emerge in different cultures in our day. It will further explore the spirituality that empowers us in the struggles for justice and peace. In fact the cry "transform and sanctify us" could truly undergird the prayer around which the assembly meets: "Come, Holy Spirit - Renew the Whole Creation".

## Appendix VIII

### DOCUMENTS AVAILABLE ON REQUEST \*

Moderator's report (4.4)

General Secretary's report (4.5)

Sermon preached by His Beatitude Ignatius IV at the opening worship of the Central Committee, Moscow, on 16 July 1989

#### General Secretariat

General Secretariat Activities Report (4.1)

Report of the Committee on the General Secretariat (4.15 and 4.17)

#### Unit I

Programme Unit on Faith and Witness Activities Report (1.1)

Biotechnology: its Challenges to the Churches and the World (1.2)

Report on Conference on World Mission and Evangelism, San Antonio, May 1989 (1.4)

Report of the Committee on Unit I (1.6)

#### Unit II

Programme Unit on Justice and Service Activities Report (2.1)

Justice, Peace and the Integrity of Creation - progress report (2.2 + 2.2.1)

Health, Healing and Wholeness: an Enquiry into Christian Perspectives (2.3)

Report of the Committee on Unit II (2.8)

#### Unit III

Programme Unit on Education and Renewal Activities Report (3.1)

Churches in Solidarity with Women: The Ecumenical Decade (C3 and C4)

Report of the Committee on Unit III (3.2)

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\* Numbers in parentheses indicate the number of the Central Committee document. All documents listed are available in English, French, German, Spanish and Russian.







